# DEVOTED TO RATIONAL SPIRITUALISM AND PRACTICAL REFORM. QUARTO SERIES.

# BOSTON, NEW YORK AND CHICAGO, SATURDAY, SEPT. 3, 1859.

VOL. II.---NO. 32.

THE DOCTRINE OF ENDLESS MISERY.

Harriet Beecher Stowe, now in progress in the Atlantic Monthly, is by far the most powerful of her works of fiction.

less misery was never more powerfully presented, than in the following extracts tember number of the Atlantic.

horrible dogma, as held by the earlier Puritans, but which has been wonderfully softened and toned down, in these days of heresy and infidelity! No clergyman of this day dare preach the doctrines of Hopkins, Edwards, &c., &c. But to the extracts:

and with a pee

Success, with you, would ment life is! Mrs. Marvyn has a faithful negro woThey laid the mother, faint and weary,

what noble minds, what warm, generous anything be more exquisitely beautiful our hearts weave into each other! how more ing it in tears? Listen: The "Minister's Wooing," a story by than glad we should be to die for each other! end ?-Mary! it isn't my sorrow only! past, suddenly burst into the room. What right have I to mourn? Is my son "Lor' bress ye Squire Marvyn, we won't ed them as I love mine, are gone there !- Oh, can't I will. from the "Minister's Wooing" in the Sep. my wedding-day! Why did they rejoice; Brides shou'd wear mourning,—the bells The first extract gives the view of that family is built over this awful pit of despair, and only one in a thousand escapes!""

by the sudden glare of lightning a chasm said. Why, de Lord a'n't like what ye yawning under foot. It was amazement and tink,-He loves ye, honey! Why, jes' feel dimness of anguish;—the dreadful words how I loves ye,—poor ole black Candace; struck on the very centre where her soul an' I a'n't better'n Him as made me! Who "The preaching of those times was anima- rested. She felt as if the point of a wedge was it wore de crown o' thorns, lamb?—who ted by an unflinching consistency which were being driven between her life and her was it sweat great drops o' blood?—who never shrank from earrying an idea to its life's life,—between her and her God. She was it said, 'Father, forgivedem'? Say, honremotest logical verge. The sufferings of clasped her hands instinctively on her bosom, ey!—wasn't it de Lord de made ye? the lost were not kept from view, but pro- as if to hold there some cherished image, and Dar, dar, now ye'r cryin'!--ery away, and claimed with a terrible power. Dr. Hop-said in a piercing voice of supplication My ease yer poor little hear! He died for

will be employed and used for this end. . . was for a greater, final good,—that He not de very print o'de nails in his hands now!' The body can by omnipotence be made ca-only chose it, but took means to make it . "The flood-gates were rent; and healpable of suffering the greatest imaginable certain,—that He ordains every sin, and ing sobs and tears shook the frail form, as a pain, without producing dissolution, or does all that is necessary to make it certain, faded lily shakes under the soft rains of abating the least degree of life or sensibility. that He creates the vessels of wrath and summer. All in the room wept together. . . One way in fits them for destruction, and that He has "Now, honey,' said Candace, after a God will show his power in the punish- an infinite knowledge by which He can do it pause of some minutes, "I knows our Docen the wicked will be in strengthening without violating their free agency.—So tor's a mighty good man, an' larned,—an' but holding their bodies and souls in tor- much the worse! What a use of infinite in fair weather I ha'n't no 'bjection to yer hich would be otherwise intolerable." knowlege! What if men should do so! hearin' all about dese yer great and mighty he salfarvyn has lost a son-noble, What if a father should take means to make tings he's got to say. But, honey, dey "for I carted, brave and manly—by it certain that his poor little child should won't do for you now; sick folks mustn't been grs Unfortunately, there was no be an abandoned wretch, without violating hab strong meat; an' times like dese, dar had ever experienced that his free agency? So much the worse I jest a'n't but one ting to come to, an' dat At firs eart" which could alone pre- say !—They say He does this so that He ar's Jesus. Jes' come right down to whar my health. God from pouring out his may show to all eternity, by their example, poor ole black Candace has to stay allors,--ject; but his endless ages upon the the evil nature of sin and its consequences! it's a good place darling'! Look righ; at and beloved son! Mrs. This is all that the greater part of the hu- Jesus. Tell ye, honey ye can't live no othas who would not? \_\_ man race have been used for yet; and it is er way now. Don't ye 'member how He ony be more faithfully all right, because an overplus of infinite looked on His mother, when she stood faint-Disregarding my the more fatthfully happiness is yet to be wrought out of it! in' and tremblin' under de cross, jes' like forward, and plac similar torments:

with all the teil can't help it, don't deprave ever so few;—happiness and misery cannot be measured so! I never can think jer, dat'he went through all dese tings,—

le my low statt similar torments:

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good to ever so many can make it right to deprave ever so few;—happiness and misery cannot be measured so! I never can think jer, dat'he went through all dese tings. It is not right! No possible amount of you? He knows all alout mothers' hearts; cyes were fixed up be resigned!—it is it right,—never!—Yet they say our salvation depends on our loving God,—loving
Was a-talkin' about ?—Him you don't love?

Look never dreamed of the no goodness, no Him better than ourselves,—loving Him Look at Him, an' see if you can't. Look entered the university us doom that can possible !---it is contrary to the laws of my an' see what He is !---on't ask no questions, first prize. That the ing! What had passible!--it is contrary to the laws of my and don't go to no reagnin's, --jes' look at first prize. That the discussion is given as a doom that can permost in my mind; what had permost in my mind; sent upon us? can never love God! I can neve

a momentary triumph. 3rnity! and man, once a slave, now a kind servant, on her bed, and beneah the shadow of that ish disappointment, soon pd knowl- whose great heart, throbbing with the suffering cross came down a healing sleep With me how different! So suffer! deep tide of simple love and affection, on those weary eyelid. As he ceased speaking a pallow! nigh crazed with the crushing theology his countenance, his lips quiverecan which pictured God as a very fiend of what has no root whate, habit and imitation, viction.—[Channing.

hearts, what splendid natures are wrecked than the touching appeals by which this and thrown away by thousands and tens of child of nature relieved the weight of agthousands! How we love each other! how ony resting on the mother's soul, dissolv-

"At this moment, Candace, who had been And all this ends -- O God, how must it anxiously listening at the door for an hour

To our mind the argument against end- any better than any other mother's son? hab her goin' on dis yer way,' she said. Thousands of thousands, whose mothers lov- Do talk gospel to her, can't ye?-ef you

"'Come ye poor little lamb,' she said, walking straight up to Mrs. Marvyn, 'come to ole Candace !'-and with that she gathered the pale form to her bosom, and sat down and began rocking her, as if she had Pale, aghast, horror-stricken, Mary stood been a babe. 'Honey, darlin,' ye a'n't right, dumb, as one who in the dark and storm sees | -dur's a drefful mistake somewhar,' she kins boldly asserts that 'all the use which God! oh, where art thou?" \* \* \* \* Mass'r Jim,—loved him and died for him,— "Dr. Hopkins says that this is all jes' give up his sweet, precious body and all the end they can answer; therefore all best-better than it would have been in any soul for him on de cross! Laws, jes' leave their faculties, and their whole capacities, other way,—that God chose it because it him in Jesus' hands! Why, honey, dar's

tle thought that our at never stopon the same object. Ac can suffer so thought so? You have never have end!---no bottom!---no shore!---no hope!--on God! O God!"

on, I conta state lorever,---now withingly! breath he had. Dar'n God you can love, a'n't dar? Candace oves Him,--poor, ole, foolish, black, wickid Candace,--an' she knows He loves her,---and here Candace broke down into the contact of the contact state of the con

# SATISFACTORY-OR OUGHT TO BE.

[It appears that in a certain town in Wisconsin, a proposition was made to invite made, three of which we subjoin, with the editor's plea of guilty to all of them.]

"Brown is mercenary-will not go to talk temperance without pay."

ground and enjoying the increase.

All truth. We are one of the nabobs .-Like the fellow who would have four chipmuncks when he killed the one he was after, and three more, so we shall have some land when we get it. Our palace is principally of pine, 22x30, one story, and most sumptuously furnished. It is neither plastered, papered, or painted inside—such furnishing is too plebeian. We use the stove-pipe for a chimney, and our parlor for hall, reception room, dinipgrooms kitchen, library, santum, wash-room, place to spank the children, etc., etc. Our Brussels ingrain is made of old coat-skirts, shirt-tails, dilapidated pants, and other things too numerous to mention. Our furniture is common cherry, and our chairs bottomed with cat-tail flags. Our spoons are mostly pewter -silver being rather common. Our chattels personal run up to the handsome figure of several millions.

One wife, value not to be computed. Three young'uns. ditto. Three pigs, Twelve hens and more hatching-

(not paid for or price known,) One cat and four kittens, 5,00 Two cows, and a calf in prospect, 50,00 Two jack-knives, 2,50 One quarter acre strawberries, 5000,00

We shall add three more pigs to our stye, and had questioned him. "When Nature," push the setting hens to their utmost. And said he, "distributed its beards to mortals, if our farrow cow should add another calf to I arrived rather late; and as there only

"He struts about the farm and plays the lord in broadcloth,"

of one of the proprietors of the Rochester of a most valuable character.-[Life Ill. his visit to the office of the London Times,— er forget the lesson. Boys are more outspok-

from the "form" in three minutes, by a new process, invented by a Swiss and known only to him. A thin layer of soft and damp papier Brown, of the Wisconsin Chief to deliver a and after it has been hardened by the appli mache first receives the impression of the type, cation of heat, the melted lead is poured on which is to form the stereotype plate. The papier mache has the power of resisting the action of the melted lead, and comes out of Guilty! We have a large sum invested in ed. The plates are re-melted every day after gratuitous reform labor, and now retire on the the issue of the day is printed from them, and and votes of thanks, show several millions in slight. By this power of multiplying the numour favor, and we are above the necessity of ber of forms from which the same side of the lecturing and footing our own bills. We are paper can be printed, the Times can use three or four presses at once, and thus print its 59,-"He is rich and lives in a palace at 'The time. The Times employs in its establishment some 350 persons. It has eighteen reporters at the Houses of Parliament, and for these, as well as for the majority of its compositors, the working hours are the night hours exclusively. It owns four cabs, which are employed solely in carrying reporters and reports at night to and fro between Printing House Square and the Palace at Westminster. The reporters relieve each other at the end of every quarter hour, and thus, though the debate in the Commons last till four o'clock in the morning, the Times give it in full by sunrise, though it cover two whole pages of the

ANECDOTE OF HENRY IV .- Henry IV., of France, visited, by chance, a garden, which had been embellished and nursed with much care. Among the persons who accompanied the King, was a courtier, who had a red beard. The latter racked his brains to find something to amuse the august personage during his walk. While he was endeavoring to enliven the conversation by some witty sally, the gardener appeared before them; he had no beard, though already advanced in years. "My friend," said the courtier, immediately ad-The above, with little matters divers and dressing him, "why have you no beard on sundry, give figures the spasms when the to- your chin?" He had imagined that the tal is enumerated. We dare not go into de- shyness and shame of the gardener would tails, for fear of robbery. If Bro.——ex- give him cause for merriment. But the pects a man of such means to go and talk countryman, without appearing the least growing more and more mercenary every day. astonished, turned towards the one who our horned stock, we shall be above lecturing remained red ones, I preferred doing without, than taking one of that color."

ELECTRICITY.—Atmospheric electricity has A fact. Our home rig was once broadcloth, been much neglected by meteorologists. The though badly ventilated now. Rents range beneficial effects of electricity on the vegetable from the knee upward. Our hat is straw, and kingdom are of a character so apparent, that now in its fourth summer's wear. Our shoes any extended researches upon this branch of and kids came with us into the world. And meterology, calculated to throw additional light when we walk among the Lawtons, Catawissas, upon the subject, is very desirable. There are Houghton's seedlings, the spacious strawberry several instruments used in studying the subpatches, and look upon two apples, and a half ject. The most simple is Glaisher's electromedozen pears, one quart of currants at least, ter, which, being portable, should become genseveral gooseberries and as many raspberries, erally adopted. To be able to announce the we do feel like a lord, and above the benevo- approach of a thunderstorm at a time when the lent business of lecturing and paying our ex- sky is free fron clouds, and to ascertain its speed, so as to tell when it may be expected in THE LONDON TIMES OFFICE.—Mr. Story, son | mariner, and many other persons, information any given place, would afford the farmer, the

"One of the most interesting and novel de- to be frank and open is to be manly as d genpartments of the establishment is that in which monished that "this is not pretty," or "that is the stereotyping process is carried on. You not becoming," until they have learned to conknow, perhaps, already, that every number of trol their natural impulses, and to regulate the Times is printed from stereotype plates, their conduct by precepts and example. The result of all this is, that while men retain have made un characters. Entered according to Act of Congress, in the year 1859, by W. H. CHANEY, In the Clerk's Office of the District Court of Massachusetts.

# SPIRITUALISM IN GERMANY.

EDITOR OF THE SPIRITUAL AGE, AUTHOR OF "THE MER-

### INTRODUCTION

In the following story, it has been the aim of the author to lose his own identity, in the character of an old German Philosopher. He therefore starts with him in boyhood, introducing many circumstances, facts and characters, which are real.

The chief object of the work is to instruct .-Should it be objected that the character of Minnic is too bighly wrought, the author has only this reply-"When properly developed and progressed, it will not be impossible for thousands to become as good and pure as Minnie; but even were it otherwise, he would rather place the standard too high than too low."

There are some circumstances connected with the writing of this work, which, to say the least, are remarkable. Until the Spring of 1857, the author had been a violent opposer of Spiritualism, having, in his capacity of editor, written many severe, and as he now perceives, unjust criticisms in reference to it. His conversion to a belief in the doctrine was not sudden and brilliant, like that of Paul, but was the result of a careful investigation, during which each fact was separately examined, and required to be proved before being admitted. This occurred during a stay at the Fountain House in Boston, in the spring and summer of 1857, whither he went, and was obliged to remain by force of circumstances, and much against his inclinations.

During this time, he visited a medium at the house of Dr. Hayden-her name is now forgotten -through whom he was informed that the spirit of an aged man was endeavoring to approach him, but could not. The spirit held a parchment, closely rolled and tied with tape, but no information could be obtained.

Subsequently the author made the acquaintance of Dr. A. C. Stiles of Bridgeport, Ct., upon whose invitation he was induced to call on Mrs. Peabody, then at 3 Avon Place, and now 15 Davis street .-Mrs. Peabody declined sitting as a test medium, and endeavored to persuade her visitors to call upon some other medium, she supposing from remarks made that both were opposers. After some persuasion from Dr. Stiles, she finally consented to sit for him, but immediately upon experiencing an influence, turned to the author and gave him a series of more than fifty of the most remarkable and astonishing tests. So impressed was he with the presence of loved ones who had passed on, that yielding to the holy spell he wept both in joy and sorrow. These were the first tests he had ever received. He was also told of the spirit of a white haired old man, with a roll of papers, hov-

in Ellsworth, Me., he saw for the first time a Miss Johnson, of Portland, now Mrs. D. Dana, of Roxbury, through whom he was again informed of the presence of this spirit, with papers which the spirit offered, but which he refused.

In June 1859, at a private house in Gardiner, Me., in company with two other gentlemen, who would prefer that their names should not be mentioned, a medium from Hallowell informed the author that the spirit of an aged man was constant ly about him, impressing him with spiritual truths. That the spirit held a parchment, tied with strings. But no further information could be obtained.

Some four weeks subsequently, Dr. J. S. Lovell, of Yarmouth, Me., a clairvoyant and medium, was in Gardiner, and at a private circle, the author was again informed of the presence of the spirit with the parchment, the strings of which were cut, and the parchment unrolled sufficiently to read the one word thereon-"Proonession." He was also informed that this spirit gave him impressions constantly in writing, especially while writing a very lengthy article, which contained fiction in real life, but numerous facts in regard to spiritualism. (This story was at that time about half Written.)

Subsequently, through the same medium, he was informed that this spirit was with him constantly, and at the proper time would disclose who he was while living in the earth form.

These communications suggested the design of the new engraved head of the SPIRITUAL AGE, and the author may as well add in this connection that the story of Minnie was commenced nearly three months, before he ever had a thought of becoming editor of the Age.

The communications in reference to the spirit of this old man, have, in every instance, come through strangers, personally unknown to each other and to the author. Three of them he never saw but once; Mrs. Peabody but twice, and up to this writing (Aug. 18th, 1858,) he doubts if she knows his name; Dr. Lovell he has seen some half a dozon times. Dr. Stiles he saw only for a few days, and has never seen him since. To none of them has he ever written, and none have written to him.

Except in the first instance, there have always been witnesses present, and they will bear evidence to the truth of this statement. The different times. places and sircumstances, render it absolutely imcould have been any collusion between the mediums; while in the other cases it is highly improb-

That this work is faulty in some particulars the and while it was necessary to devote three fourths of his time to business. But he trusts it will prove interesting to the general reader, and especially so to the Spiritualist. Of its moral tendentertains no doubt, else it would never be given to the public.

It has been the aim of the author to render the work as natural as possible—that is, upon the assumption that Animal Magnetism, Clairvoyance, and Spiritualism are true-so that it shall appear rather as a history than a fiction. For this reason, many real characters are introduced, along with facts that have actually transpired.

That it has been written under the direction of state. His reasons for this conclusion are, first, scarce any details have been introduced as he had planned them; secondly, circumstances, theories and arguments are introduced as new to him as emotions of gratitude and thanksgiving which have been written, while his mind has been entirely occupied with another subject—just as a person will sometimes drop into a reverie while reading, and even though reading aloud, so that others will understand, be wholly unconscious of the subject. This state of mind he has often experienced while reading, but never before while writing .-He therefore concludes that the first degree, or incipient stage towards perfect trance, is unconscious reading-something which probably every person who can read has experienced many times.

With this introduction, and hoping that the reader may derive both pleasure and profit from its perusal, he now submits it to the friends and patrons of the SPIRITUAL AGE.

CHAPTER I.

MY HISTORY.

I was born on the 14th day of January A. D., 1791, in the Barony of \* upon the river Maine, in one of the states of Germany. Being an only child, I was heir to the broad acres, the old mansion, and the title of Baron, all of which had been transmitted through many generations. Our family name was Wiltonsteiner, but upon the accession of one of my ancestors to the Barony, about the middle of the fifteenth century, it was changed to Wydorf. As he was the first Baron von Wydorf, of course he was the first of my ancestors-no one of the descendants ever presuming to trace the family history beyond his accession, until I, the last Baron von Wydorf, having become disgusted with empty sounding titles, and an In October following, at the house of B. Barker, enthusiastic Republican, explored the motheaten records of the past, and having dis- my thoughtlessness in joining with the others covered that my more remote ancestors had been known by the name of Wiltonsteiner, I riment, who should enter the servants' hall at once resolved upon adopting it; and wish- but my father! Knowing his utter disapproing to Americanize my name-I was already bation of a farce of this kind, all our boisteran American in heart-I dropt the steiner ous mirth was hushed in a moment. Those at the same time I rejected the ancestral nearest the door best a hasty retreat, while title. But the title of "Professor" I consider as my own property, having earned it myself. Had it been an inheritance, I should have spurned it with the same contempt I do gressor, and seeing no means of escape, I all titles, sought to be perpetuated by a corrupt and imbecile aristocracy.

"Worth makes the man, and want of it the fellow"-has been my motto through life. I feel more veneration for the lacquey who brushes my coat and polishes my boots if he is honest, and discharges his duties faithfully, than for the prince royal, who has nothing to boast but his noble descent. Others profess strict adherence to this princies of Europe are still struggling against an effeminate aristocracy which has cursed them for centuries, while in America the son of an fish aristocracy, and which keeps the poor and lowly-born, from places of distinction and lowly-born, from places of distinction and lowly-born, from places of distinction and low in the lowly-born, from places of distinction and re- out further commett. nown. But in America as the widowed mother scrubs over her wash-tub, wondering what necessary of life she can best dispense with, in order to purchase her boy a new spelling-book, she may reasonably indulge the day-dream of looking forward to sixteen, when, uponthe death of my father, I

possible, in some of these instances, that there with the exception of but few countries, the chief aim of government seems to be to make the poor, poorer\_the rich, richer.

I must crave the reader's pardon for this author is well aware. It has been written in the digression, for I am now writing for an Amereditor's sanctum, amid continued interruptions, ican public, where these facts are as familiar as household words. Yet I trust he will not lose patience with the "old man." Remember that I once became disgusted with both cy, in its inculcation of the principles of virtue, political and social tyranny, and during the purity, and the better emotions of the soul, he en- quarter of a century which I have passed as a hermit, have neither read nor heard of the rapid progress in the elevation of man, which was being made upon this side of the Atlantic. Hence, a new life has dawned upon me; and like the prisoner, whom long years have made familiar with his narrow cell, and accustomed his sight to its gloomy darkness, who cannot suppress his admiration an intelligence not subject to the control of his of the beautiful earth and the glorious light will, he scarcely entertains a doubt, notwithstand- of day-so I, after reaching these shores, ining he has always been in a perfectly conscious haling the air of freedom, and having realized the manifold blessings resulting to the buman race, cannot, and will not, suppress the though written by another; thirdly, whole pages I have experienced in beholding the glorious light of intelligence which illuminates this

But to return to my history. It was my misfortune to be deprived of my mother when I was but three years old. After her death my father became a cold misanthrope caring for no one-loving no one. My mother was evidently a very amiable and affectionate wife, and from her marriage until her death, exerting a genial and refining influence over her husband, who was naturally cold and unsocial. While she lived, I have reason to believe that he sincerely mourned her loss; but to say that he ever loved her as a husband should love his wife, would detract from my merits as a faithful historian. In the grave where he buried my mother, he buried all the nobler sentiments which she had inspired within him, and from that day became a hater of everything but his title and his wealth.

Only once do I remember having seen him manifest the slightest symptoms of tenderness. It was on the anniversary of my fifteenth birth-day, whel, for a little sport, the servants persuaded me to put on a white dress belonging to the old gardener's daughter. My form was of delicate proportion, and my hair being worn long, after the fashion of German students, hanging in thick curls about my neck, gave me so much the appearance of a young lady, that even my old nurse did not recognize me for a long time; nor do I think she would have discovered the trick at all, but for in a hearty laugh. In the midst of our merthe rest of us, as if paralyzed, remained in the very position we occupied upon his entrance. As for myself, being the chief transstood, with down-cast look, like a criminal in the dock, awaiting my sentence. But as he did not immediately speak, I at length raised my eyes to his. Never shall I forget the expression of his countenance—his face was very pale, his eyes fixed, and seemingly starting from their sockets; while the nervous twitching of the miscles indicated that his mind was most pairfully agitated. Mistaking his agitation for anger, and wishing to ple; yet I am mortified to be obliged to say with my eyes steadily fixed on his I commenced retreating rom the room. Not a word was spoken-not a movement made by the others-and as I noiselessly glided from distinguished men of the nation. The mass like the exit of a glost than of a breathing like the exit of a glost than of a breathing barriers, erected before their birth by a sel. The mass. Not untill had fairly vanished into the kitchen did he regain his presence of

CHAPTER II

EUROPE IN 1807.

the time when that boy shall become a school entered college. Eitherto my knowledge of entered college. In the information fessions—and finally take rank with at the world had been imited to the information men of his age. Not so in Europe the first derived from books and an occasional visitor student.

to mention LESSING, the master critic-HERly strengthened by his study into the original my equal. sources of language and poetry-who gave a new impulse, both to literature and to a spirit of investigation, by his work entitled "Ideas towards a Philosophy of the History of Man,"-nor should I pass unnoticed WiE-LAND, the graceful and fluent philosopher, whose peculiar style won admiration from a certain class which had hitherto been monopolized by French romances. These last three may be said to have prepared the way for into the unknown seas, the one in pursuit of a New World, the other in pursuit of new worlds of poetry and intellectual elysiums. His "Elective Affinities," revelling in wonders and mystery, burst upon my marvelous-loving countrymen like a rocket, throwing a glare into darkness which had been undisturbed since the creation. His "Faust," and "Poetry of truth," afford pictures of his most inward soul, and display the progress of his own life. Schiller had been gathered to the immortal hosts two years before I commenced my collegiate course, yet his "William Tell" lighted the flame of liberty in my soul which has never been quenched. At this period the historian dates the culminating point of German poetry, and it was then that my new existence commenced.

From this glance at the literary, I turn to the military world. Europe was being ravaged by inhuman warfare. "Austerlitz" still rang in the ears of every European, notwithstanding the peace of Presburg bad long been forgotten. The star of Napoleon was in the ascendant, and everywhere was awakened a martial spirit and military enthusiasm, such as was never before known in the world's history. Francis II. had abdicated the title of "Emperor of Germany," and the "Holy Roman Empire of Germany" had been dissolved. Its mightiest principalities were paying tribute to a foreign power, and a sense of humiliation was crushing many a German heart. After the judicial murder of the brave and noble publisher, PALM, of Nuremberg, who suffered death sooner than give up the name of the author of a pamphlet which he had published on the abasement of Germany, who would dare to give public utterance to the thoughts which swayed their bosoms?

But notwithstanding the servile chains thrust upon Germany, the brilliant achievements of Napoleon aroused all the latent fires in the breasts of her students. The chivalry of past generations was aroused, and finding no other vent, among the German students, duels were of most frequent occurrence. And if with no government-no country-no Napoleon, the martial spirit was so ascendant, what should be expected of volatile Frenchmen, with a government everywhere-Europe for their country, and NAPOLEON for a leader! To shield his person was his fame—to be wounded in his defence, glory -to die for him, immortality.

At the battle of Montmirail, it is said triumphant smile, and fell dead at the feet and all respeit possible to understand our position of the Emperor. A bullet had pierced his breast, but he concealed the wound until his en years of w the general drift of Protestantism had often bad often to be explained on-

The military furor excited among the french soldiery, was caught among the nations with whom Napoleon was at war, and timportant idea.

I was important idea.

rarel hese tendencies have only recently cleared them-

dawned upon me, and I welcomed my new ex- the stage of active life, and entered upon my istence with all the enthusiasm of a German collegiate course. A brief space sufficed to initiate me into all the manners and customs At that period, in many particulars, Ger- of German students, provalent in those days, many was in advance of any country of Eu- and my natural ambition, added to the digrope. The immortal Klopstock had written nity of my social position, as sole inheritor his great epic poem, "The Messiah" and by of the title and possessions of my ancestors, his odes and war-songs, awakened a love of at once gave me high rank among my assothe good, of freedom, and a warmth of chris- ciates. Now of a stout, athletic form, and tian kindness, heretofore unknown to my vigorous constitution, I engaged heartily in phlegmatic countrymen. Nor should I omit the gymnastic feats of my companions, and soon became an acknowledged victor in all DER, whose elevation of style and gorgeous that required superior strength and activity. imagery-bounteous gifts of nature, but great- In boxing, fencing and shooting, I rarely found

### CHAPTER III.

PROGRESS AT COLLEGE. THE CHALLENGE.

Life at a German University contains but little to interest the general reader. At least, so it seems to me now. I thought differently once-before the fires of youth were cooled by the frosts of age-before sorrow, and trial, and disappointment had GOETHE, who, like Columbus, steered boldly embittered every cup of enjoyment, poisoned the well-springs of life, and dried up all the fountains of hope.

I should pass over in silence my seven years of student life, but for their influence upon me in after time, affecting an entire change in my apparent destiny.

From my father I inherited a proud, selfish, unsocial nature; but my mother gave me her warm, loving heart. Thus I was a sort of duplicate person—two souls in one body. With this two fold nature, I was cold. and cruel, or affectionate and kind, as either spirit chanced to control. An injury done to a friend would awaken in me all the sympathy and tenderness of my angel mother—then the dark spirit of my father would arouse hate and a thirst for revenge. Even while weeping over the wrongs of my friend, I could call out his enemy-one who had never harmed me-and run him through the heart without the least compunction .-Nay, more-I gloried in it-his death struggles rejoiced me-his last groan was the sweetest music.

Scenes of violence among the students were not uncommon in those days. Hereditary custom, strengthened by the spirit of the times, had so firmly established the code of honor, falsely so called, as the umpire for settling all differences, that it required more courage to refuse, than to accept a challenge. Words almost meaningless of themselves, yet / delivered in a tone of sarcasm, or accom, panied with a look of defiance, were deem is a sufficient provocation for a hostile meet con-

I have been engaged in many duels-Asour been so severely wounded that my emies, so been despaired of, yet all sink into Sects are significance before the harrowing) ne of them tions of one event which was des at. To speak fluence my destiny through all ible ideas; and

Conrad von Wieser was my irogy of our body Like me, his family was botherrors or extravnoble; but his father havingfor compensate. It of conspiring against Fran hat we are now exerty was confiscated, his ti st in it, and its conseer, and himself condem lary impulse.

prisonment, from whiel broader view to be takby death. Conrad's of the pausing posture and of a small estate in ody. Since we began our tired to the provincibive influence upon our destiny we attended was sclosed itself. The underlyson and only daug but to be the charateristic ideas I sentiments of the Unitarian the religious epoch we live in.

Conrad was apduced us, not we it. Whatever the very embo our spirit and direction, was lato retrieve the fmation, and is fast becoming pa-At the battle of Montmirail, it is said name by his first production of Protestant tendencies of his powerf entification of Protestant tendencies of knowledge, the tendencies themselves are the of the Generals. He returned in a brief rels and dispulses no criticism of Unitarianism is space of time, announced his success with a chastise an in is not also a criticism of Protestant.

mission was completed, and then with his had often rivey of the main current, drought or last look fixed upon Napoleon, he gloried in ing, a favonly by an examination of the common laying down his life for the service of one portunitied. If I say, then, that our pause as a whom he adored little less than his Maker. relled wintion is the pause which Protestantism The military furor excited among the the lior on awaking to the full consciousness of her

while they fought the Emperor, they could the lives to view, and are not by the boldest faced At this period, in the Golden Age of Ger- | full in the front; to acknowledge them for just men of his age. Not so in Europe, where, at the old mansio. But now a new era tation between nations, I made my debut sters to deliver us from evil at their hands. Permit me, alus, I could not sleep! With the exception "Conrad," I resumed, "it is true, I am into his presence. ing hours and haunting my sleep. Sleep! offer. of a few hours of each twenty-four, my rich and you are poor, but it only remains whole time was spent in study. I did not with you to equalize this difference. Prom-

This continued application soon began to impair my health. I was nervous and easily irritated. I did not feel as though I could = possibly survive a failure.

Conrad was first to observe my changed appearance, and made several attempts to learn the cause; but I managed to escape him without betraying my secret, and then hurrying to my room was soon lost in my studies.

One morning I felt more feeble and exhausted than usual. My strength had failed and Philosophy. Conrad was in advance of me-he had not been using extra exertions until within a few days-his health and strength were in reserve, while mine were exbausted-there was no possibility of my carrying off the first prize, and as for the second, I was already far beyond the reach of tly opened and Conrad entered. His fine

"Why, Charles," he said, "how is this? cording to appointment. Alone in your room, sick, and not send for

"I am not sick," I replied, "that is, I have no disease."

"Disease or not, you look more like a

ghost than a man of flesh and blood." "I passed a sleepless night, and a tormenting headache this morning has probably giv-

but there is nothing serious ails me." "Why do you try to deceive me, Charles," he said, half mournfully, half reproachfully, "for I have noticed that your health has

en my countenance a haggard appearance,

been gradually failing for several days." Disregarding my bad temper, and attributing forward, and placing his hand upon my head, with all the tenderness of a woman, he distinguish her from the other four. brushed back my hair and while his beaming eyes were fixed upon mine, he said:

"Charles, I am sorry-very sorry. never dreamed of this until now; the day I aim in life; my chief ambition; the first oasis in my weary journey across the desert waste, where misfortune had cast me. I litunsullied reputation, while I have neither.

sary writings for putting you in possession of one half of my whole fortune."

To be Continued.

# Interesting Miscellany.

## THE BRIDE OF A DREAM.

We take the following account of a singular dream from the Western Christian Advocate :

Mr. B. had been twice married, but was left a second time a widower, with six daughters and one son. After these bereavements, Mr. B. inferred the Lord did not design him to enjoy the blessing me, and I could not walk without stagger- of a wife, and he resolved to sacrifice all personal ing. I sat and calculated my chances of conveniences and enjoyments of the conjugal relasuccess. There were still four weeks for tion, and never attempt to select another partner preparation—in everything but Chemistry in life. This resolution he sacredly kept for nearly three years, when the arguments and counsel of the minister of the circuit, in the State of Delaware, prevailed on him to change his mind. The consideration of his numerous family of daughters requiring so much a mother's care and instruction, was one of the strongest reasons that induced him to admit that his resolution might be founded in error. The minister, encouraged by the favorable impression he had made, and the inall competition. At this point my medita- fluence he had gained over Mr. B., took the libertions were interrupted by a knock at my ty to name to him a lady residing in a certain room door. Feeling too languid to rise, I neighborhood of his circuit, whom he thought bous the applicant come in The door you would make him an excellent wife and a send mother for his children, and appointed the time and place for Mr. B. to meet him and be introcountenance expressed both surprise and duced to her. Some occurrence took place which sympathy as he advanced and took my hand. prevented Mr. B. from meeting the minister ac-

the time. They then made a third arrangement, and Mr. B. determined, if life and health permitted, he certainly would meet his friend and be made acquainted with the lady recommended .-Before the time arrived, however, Mr. B. was admonished in a dream that the woman so favorably spoken of by the minister was not the one he ought to marry, and he was conducted in a vision to the young lady who would be a suitable helpmate, and that Providence designed for him .-The distance was sixty miles and he had only travelled twenty miles in that direction. Yet the map of the whole road was laid before his mind, At first I affected to laugh at his fears for and the way he should go so distinctly marked in my health, and then strove to change the sub- his dream, that he seemed to be perfectly familject; but his friendship for me was too sin- iar with all the road. He dreamed the distance, cere to be easily put off. His importunings her step-father, Col. Vickers, the appearance of wearied me, and at length, in fretful humor the house in which he lived, how it was painted; and with a peevish tone, I told him all .- that it was situated near a river, with a warehouse near at hand. He dreamed also that there it to my low state of health, he had leaned were five young ladies belonging to the same family, and had the one selected for him so accurately described in his dream, that he could easily

In the morning he awoke and thought nothing of his vision, except as an ordinary and rather remarkable dream. The next night he had precisely the same vision repeated, and the same things presented to his mind in a still more vivid entered the university I resolved to win the manner. Mr. B. then began to think that there first prize. That thought has been ever up- might be some indication of Providence in his permost in my mind; it has been my great dream; and all that day he made it the subject of sincere and earnest prayer that God would direst him in the way he should go in a matter so grave, and involving so much interest to himself tle thought that our ambitions centered up- the vision repeated a third time, and he determinand his motherless children. That night he had on the same object. And why should I have ed then to follow the directions given him, and thought so? You have title, wealth and an fully test the circumstances of the dream by a practical examination, and see if the results would Success, with you, would be but empty fame; be developed as no treather, informing him that tion be developed as he dreamed them. He immediate- and anxiety to possech valuable informaa momentary triumph. Failure, only a boy- he had changed his mind, and must decline meetish disappointment, soon to be forgotten.— ing him at the time appointed. Mr. B. started in cause they are fart rom God than any passing the twenty miles he was acquainted with, As he ceased speaking a pallor overspread his dream was his only guide. He, however, had bis countenance, his lips quivered, and tears ly impressed upon his mind that he was able to were in his eyes. I never saw him so mov- distinguish his road from all others. The gentle- carnest.

secret locked safe from observation, I re- ed before. A deep silence reigned for seve- man whose name was given to him in his dream doubled my diligrante of the knew the doubled my diligence, and at the end of five ral minutes, which I was the first to break.

Jears we were rivale.

On the knew the first to break.

The house and every
farm as soon as he saw it.

The house and every
farm as soon as he saw it.

months they were happily married, and lived together more than fifty years. Mr. B. died the 25th of March, 1842, and Mrs. B. lived till the 7th of April, 1847. For sixty years, perhaps, they were both distinguished and useful members of the Methodist Episcopal Church.

## A JAPANESE CONJUROR.

threw up the sleeves of his dress, and showed a piece of some tissue paper which he held in his hand. It was about six inches square, and by dexterous and delicate manipulation he formed it into a very good imitation of a butterfly, the wings being extended, and at the most each was one inch across. Holding the butterfly out in the palm of his hand, to show what it was, he placed two candles, which were beside him, in such a position as to allow him to wave a fan rapidly without affecting the flame, and then, by a gentle motion of this fan over the paper insect, he proceeded to set it in motion. A counter draught of air from some quarter interfeed with his affect and made the butterfly to ant to his will, and the screen had to be mit a little to remedy

He then threw the paper butterfly up in the air, and gradually it semed to acquire life butterfly do over a flowe on a fine summer's to the light, and then the conjuror recalled it, ises. and presently supplied anate in the shape of pass over to the other, by would wheel away or he will recover. as if in play, and againturn. A plant with some flowers stood in ait near at hand; by a gentle movement of tfan the pretty little creatures were led up to and then, their delight! how they playeout the leaves, sipped the flowers, kissed a other, and whicked off again with all tairs and graces of real butterflies! The amce was in ecstaces, and young and old clad their hands with delight, -[Blackwood's gazine.

## A TEXAN'DPINION.

I, of course, expr my astonishment,

other denomination ristians." "Might you not beaken?" said I.

"No, sir," was his reply, "I know them

# SINGULAR ORNAMENT.

A brooch worn by the Countess of Khas recently been the subject of conversation among the eminent company of Polish nobili-He alighted from his horse and entered the ty who are now exiles in Paris. Encircled ken, there were times in which I bitterly envied him. His noble nature power transfer and entered the beautiful house. The personal appearance of the beautiful house are the personal appearance of the beautiful house. The personal appearance of the beautiful house are the personal appearance of the beautiful house. The personal appearance of the beautiful house are the personal appearance are the pers vied him. His noble nature never suspicioned my meanness, but on the centrary head. ed my meanuess, but on the contrary he often assisted me in my studies

of maps lazdin, and proposed on his mind front may be seen—What? A portrait? A portrait? A portrait? A portrait? A by the vision thrice repeated, that he readily by the vision thrice repeated her in company of the four others lock of hair? No, neither the one or the other recognized her in company of the four others. The time was now rapidly approaching hen we were to leave college and the same family. He soon as er; but only total only four when we were to leave college. An ambition I was rich. Might not wealth tempt him to to carry off the highest reject to the singular or ambition in the follow-found it to be Sarah T., according to his dream.— singular or nament is contained in the follow-found it to be Sarah T., according to his dream.— ing communication: "The Count K—— was to carry off the highest prize had long been preying upon me. Every the Count in the contest? At any other time preying upon me. Every the contest in the co preying upon me. Every thought and aspi- I could not have wounded his feelings by ration of my nature. The price nau long been relinquish the contest? At any other time this young lady had determined, and nad offen ing some years ago, in his own country, suspect-said, she would never marry a widower. Miss T. some years ago, in his own country, suspect-said, she would never marry a widower. B. she ed of being too much inclined to politics, and ration of my nature was centered upon this one object. There was no sacrifice which I one object. There was no sacrifice which I spirit controlled me, and intent only upon She had a vivid impression that he was a widow- tion or further inquiry, torn from the bosom She had a vivid impression that he was a widow- tion or further inquiry, torn from the bosom She had a vivid impression that he was a widow- tion or further inquiry, torn from the bosom She had a vivid impression that he was a widow- tion or further inquiry, torn from the bosom she was no sacrifice which I spirit controlled me, and intent only upon the spirit c would not have made to insure success. It achieving my object, no matter by what er, and that he had come to see her. She afterbecame a mania with me, torturing my wak- means, I recklessly resolved to make the wards confessed that a sudden emotion of affect as soon as the came the country, and inches the wards confessed that a sudden emotion of affect as soon as the came the country, and inches the wards confessed that a sudden emotion of affect as soon as the came the country. weeks, months passed away, without his be-Mr. B. obtained the pleasure of an interview ing brought to trial. The unhappy man saw with her that evening, and was successful in se- himself robbed of every succor. In the stillcuring her consent to visit her again, and address ness of death and the darkness of the grave retire until after midnight, and then I always ise me that you will not contest for the first her on the subject of marriage. He, however, he felt not only his strength failing him, but left my lamp burning, that not a moment should be lost in re-lighting it.

Iso me that you will not contest the necessity did not tell her his dream till she had engaged to become his wife. After a courtship of a few anguish took hold upon him. He, who feared not to appear before his judges, now trembled before himself. Conscious of his danger, he endeavored to find something to relieve himself from the double weight of idleness and loneliness, and thus preserve him from a terrible insanity. Four pins, which accidentally happened to be in his coat, had fortunately Our Japanese Merlin was seated cross leg- escaped the notice of his jailor. Those were ged about ten yards from us upon the raised to be the means of deliverance to his spirit .platform of the floor of the apartment; be- He threw the pins upon the earth-which hind him was a gold-colored screen with a alone was the floor of his dungeon—and then painting of the peak of Fusi-hama in blue employed himself in seeking for them in the and white upon its glittering ground. He darkness. When, after a tiresome search, he succeeded in finding them, he threw them down anew; and so, again and again, did he renew his voluntary task. All the day long, sitting, lying or kneeling, he groped about with his hands until he had found the pins which he had intentionally scattered. This fearful, yet beneficial recreation continued for six years. Then, at last, a great political event opened suddenly, the doors of his prison. The Count had just scattered his pins;but he would not leave his cell without taking with him his little instruments of his own preservation from despair and madness. He soon found them, for now the clear, bright light of day beamed in through the doorway of his dungeon. As the Count related this sad story to the Countess, she seized the pins with holy eagerness. Those crooked, yellow, brass pins, which, during six fearful years, had been scattered and gathered alternately, The minister intent upon his plan, procured from the action of the fan-now wheeling and now, set in a frame of brilliants, worth £400, Mr. B's consent to meet him a second time, and dipping towards it, now tripping along its as a treasure of much greater value, she the appointment was made; but an unexpected edge, then hovering overit, as we may see a wears them on her bosom.—[Court Journal.

day, then in wantonness wheeling away, and It is said that a girl in Pittsfield was struck again returning to alightthe wings quivering dumb by the firing of a cannon. Since then, a with nervous restlessnes. One could have number of married men have invited the artillery sworn it was a live creatre. Now it flew off to come and discharge their pieces on their prem-

On Thursday, 18th inst., as a freight train on another butterfly, and tether they rose, and the Worcester and Nashua Railroad was passing played about the cld m's fan, varying the between Groton Centre and Groton Junction, the attention between flirti with one another, head of a brakeman, named Jos. Shea, who was and fluttering along the ge of the fan. We standing upon a car, came in contact with a repeatedly saw one on ich side of it as he bridge, and his skull was badly broken. Seven held it nearly verticalland gave the fan a pieces of bone were taken from the wound, and short quick motion; thone butterfly would the Worcester Spy says it is very doubtful wheth-

> Many people like newspapers, but few preserve them; yet the most interesting reading imaginable is a file of old newspapers. It brings up the very age, with all its bustle and every-day affairs, and marks its genius and its spirit more than the most labored description of the historian. Who can take up a half a century back, without the thought that almost every name there printed is now cut upon a tombstone at the head of an epitaph?

The Illustrated Times says that on Monday, If the following ance of a correspondent July 25th, Judge Haliburton made his maiden of the Cincinnati Comial be true, we need speech in Parliament. "When he arose, the now that Mr. Haliburton, racy writer as he is, the best meat cured in the ordinary manner. While on church ma I will give you a is no orator. It was just such a speech as any Texan's opinion of a hodist. It was new country gentleman might have made. The appearance of Mr. Haliburton is that of a stur-"Do you know, my ad," addressing me, dy old gentleman farmer, utterly unlike what, "why it is that the Milists holler so loud from reading his works, you would imagine

A friend of the Rochester Union, who saw De Lave walk the rope on Tuesday, says his estimation of the value of crinoline is wonderfully increased since that event. Just as well, for I was born imp-meeting."

I had nothing mo may; the man was in kerchief upon her head; and after the state her bonnet reappeared as good as new.

# This and That.

THERE are few who know how to be idle and innocent. By doing nothing we learn to

About the only person we ever heard of that was not spoiled by being lionized, was a Jew named Daniel

It is rumored in Washington that Secretary Floyd will be obliged by illness to resign, and that the Hon. Elias J. Faulkner will be his successor.

Next week Blondin crosses the river at Niagara, carrying with him a cook stove and atensils and will, when in the centre of his rope, make omelets for the passengers of the Maid of the Mist. Madame Jenny Lind Goldschmidt is to vis-

it Ireland in the Autumn, for the purpose of singing in oratorios. She intends giving the "Messiah" for the benefit of Mercer's Hospital, in Dublin.

The editor of The Juniata Sentinel notices the demise of a celebrated horse, which had attained the incredible age of forty-one years. anguish took hold upon him. He, who feared The horse was formerly in the possession of Gen. Jackson.

> A Yankee schoolmaster named Comstock turned a drove of cattle into the cornfield of a farmer in Dubuque, Iowa, and during the confusion which this act created in the family, run away with the farmer's daughter and married her.

> Counterfeit half-dollar pieces, exceedingly well executed, ringing well, but being a little light, have been extensively circulated in Boston and vicinity within a week past. The counterfeit is dated 1854, and bears the stamp of the New Orleans mint.

A correspondent of The Lynchburg (Va.) Republican says :- "I have just been to see the greatest curiosity of the age. Well, what do you think it was? Why, a calf, only fortyeight hours old, with horns four inches long. It also has three eyes, the third one being in the centre of the forehead, which will enable the beast to see in front as well as on both sides at the same time."

A correspondent of the New York Tribune mentions, as one of the things which disturbed the pleasure of Commencement at Harvard College, an unfortunate allusion by one of the boys, when he "spoke his piece" to the "contemptible articles in the New York Ledger," which the youngster contrasted with the elegant literature of the Atlantic Monthly. Mr. Everett, who was on the platform, found it convenient to blow his nose about that time.

Mr. Isaac Brooks died in Baltimore on the 20th inst., at the age of ninety years. He was a native of Pennsylvania, whence he removed to Baltimore in 1797, where he was engaged in the iron trade for fifty-five years, and had resided in the house where he died for fiftynine years. Mr. Brooks was a subscriber to the old Maryland Gazette, and subsequently to the Patriot & Gazette, the whole of his term of subscription reaching to sixty-two

Mrs. Bostwick, a favorite vocalist of Chicago, has recently visited the wilds of Lake Superior and Green Bay regions. On one occasion she sang before an audience principally composed of Menomonee Indians and half breeds. At first, with true Indian stoicism, they sat as stony as statues. But Mrs. Bostwick's beautiful tones soon melted the marble, and their delight found expression in a series of yells and war whoops, if not so harmonious, vastly more emphatic than more civilized audiences.

A process has recently been discovered and a patent secured by Messrs. Paddock & Marsh of Cincinnati, Ohio, by which meat of all kinds, it is stated, can be cured and rendered fit for any foreign market in ten minutes' time. As soon as the animal is killed, and before being skinned, salt is injected through the arteries, and almost instantly the whole animal is not wonder at the poutions which the House was hushed to silence in a moment; but at 80 degrees, was found, when exhibited at Methodists have recenusseed at the hand his speech was not a success, and it is clear now that Mr. Haliburton, racy writer as he is.

at 80 degrees, was found, when exhibited at Cincinnati, to be perfectly sweet, and equal to

A clever device of a Piedmontese colonel, who was presiding over a court martial at Turin, is related: A man was tried on the charge of being an Austrian spy, but he vehemently maintained that he was a Milanese trader.-He, however, could not produce any documents to prove his allegation, and could not satisfactorily explain why he was in Piedmont. "Prisoner," said the colonel, all at once, "come the rain storm commenced, he saw a beautiful advanced. "Ah," said the colonel, "I see that and fashionably dressed young lady coolly you step with the left foot forward, with your take off her bonnet and deliberately fasten it arms close to sides, and the little finger on the kerchief upon her head; and after the storm The man, greatly confused, could no longer deny that he was both a soldier and a spy.

W. H. CHANEY, | Epirons.

Principal Office,-No. 14 Bromfield Street, (up stairs,) Boston, Mass. W. H. CHANEY, BUSINESS AGENT.

New York Office. - At Ross & Tousey's, 121 Chicago Office. - No. 81 Dearborn St., opposito

Buffalo Agent,

SATURDAY, SEPT. 3, 1859. SALUTATORY.

In assuming the editorial charge of the Age, I have but one promise to make, namely, that I shall use my utmost endeavors to have it sustain its hitherto good reputation, and make it such a paper that no intelligent, pure minded spiritualist, shall ever have cause to complain of its want of progression.

crease its influence.

I am now fairly before the public as a spiritualist, much to the astonishment of friends who have long known me as an editor, and who have often importuned me not to become identified with a spiritual paper.

But the "destiny that shapes our ends," has prepared the way, opened the door, and said to me, "Walk in." And so I have walked in, even though I leave without many friends who will deplore the step I have taken, as much as I deplore the fatuity which binds them with the fetters of an old and exploded theology.

Whatever may be the consequences, I shall steadily adhere to the positions which I have taken, and hereafter devote my life to the upbuilding of a cause which I solemply bepresent churches, in less than ten years.

W. H. CHANEY.

form, to such of its old patrons as have, accordingly. from any cause, been induced to part company with it. We carnestly hope that nearly all of them will take prompt measures to have their names replaced upon our books. The foundations of the great religious deeps of this country, are now heaving with the throes and convulsions of dissolution. The most intelligent and advanced leaders of the old effete church organizations, begin to see and acknowledge that those organizations have outlived their usefulness-that they are a hindrance, rather than a help to the further spiritual progress of the race. The world is looking anxiously for a better and higher dispensation.

The new conductors of the AGE, believe that that dispensation is to come through and by means of Spiritualism,—through a lieve the programme of the new move- your names! ment which is to revolutionize the religious, social and political institutions of the world is already marked out, and its

In the meantime, every sincere Spiritualist, who desires to keep thoroughly informed of the progress which our cause is

indispensable necessity. Shall we have a hearty, unanimous response from our friends everywhere?

### TO WHOM IT MAY CONCERN.

The undersigned, in reply to the inquiries friends, and to prevent misapprehension from any source, deems it proper to state that he has no proprietorship in the SPIRIT-UAL AGE, and has had none since the paper has borne that name; and that, for the future, his editorial responsibility will be limited to such articles as shall bear his initials. He sincerely hopes that the new proprietors and conductors of the Age, bringing a fresh accession of energy and enterprise to the work, will succeed in making a journal that shall prove more widely acceptable to the Spiritualist public, and thus more remunerative to themselves, than he has been able to furnish. A. E. NEWTON.

We present the SPIRITUAL AGE to its patrons this week, enlarged, improved in To the friends and patrons of the AGE, I mechanical execution, and, we trust, in take pleasure in assuring them that it is now real interest. And yet, owing to a number in the hands of good spiritualists, and that of circumstances, it does not present that there is no danger to be apprehended of its variety and method which we mean to give failure. The continued publication of the AGE it hereafter. It is our laudable ambition has now become a fixed fact and we trust all to make the AGE, the paper of its class in well wishers of the cause will perceive the this country. With God's blessing, and importance of yielding our paper a liberal the help of our friends, it shall be done .support, for this will enable the publishers to We mean to make it a home paper-one make it better and better, and constantly in- that shall be hailed with eagerness and pleasure, by the youthful members of the family circle, as well as by the adult por-

> secured the services of several gentlemen, hesitate to catch up and trumpet through eminent in ability, in character, and in the | the land accusations of the gravest characpurity of their lives, who will write edito- ter, often based on the flimsiest evidence, rially for the AGE, but whose names will or no evidence at all-thus destroying the not be made public for the present. The usefulness, murdering the reputation, and writer who reviews the famous sermon of sometimes causing the insanity and death, Dr. Bellows, in our present number, will of innocent and well-meaning persons, hereafter furnish one or more articles in who, but for this rantonness, might be every issue of our paper. When the prop- useful mome to or spicely. er time arrives, the public will be duly in- being the latest-born and at present most formed who he is.

A Proposition .- Any of our present patrons who will obtain a new subscriber lieve is destined to take the places of the to the AGE, shall have both copies one year for three dollars. Or, any of our friends, who are not subscribers, can have two copies sent to any new address for three dollars .- the public through our columns, until We shall send the first two num- It is our desire to double the circulation of they have been carfully sifted, and the hers of the Spiritual Age in its new the Age, and we make these propositions accused party had oportunity for expla-

> in the Age, with many new workmen to do the business, many errors are liable to occur. Papers may be missent, or not sent itive decision impossle. Whatever other at all. Receipts of many may be a week or journalists may feelustified in doing, we two behind time, &c. But if our friends cannot believe it rit to indulge in pubwill only exercise patience for a month, we lie exposures and ndemnations, which shall then get the machinery fairly at work.

GENERAL AGENTS .- We have made arrangements with P. Clark of Boston, and S. R. Porter of Sebago, Me., to act as general agents for procuring subscribers to the AGE. They are authorized to ble to obtain. receipt for money paid on subscription.

TWENTY-FIVE CENTS will secure a copy of the Age for three months, on trial. Within that time our new and thrillingly more intimate union of the Material and interesting spiritual story, MINNIE THE Spiritual states: Nay, more,—they be- MEDIUM, will be completed. Send in

BACK NUMBERS.—Those who desire to bad men who under name of Spiritualcommence with this number of the AGE, ists have practiced rilest abominations must send in their subscriptions within two —with unbecominniency towards, and divinely appointed Head has been long weeks, as we shall only print enough of the complicity with, doers—simply be-

making, will find the Spinitual Age an H. Hoyt, J. S. Bennett, Seth B. Blisz, E Burke, J. Ball. dences we have bble to obtain have it again, when published.

## TREATMENT OF EVIL DOERS.

All sects and movements have their Judases and their wovles in sheep's clothing. The Spiritualistic movement has afforded an open field for the operations of pretenders and unworthy persons of various classes; and the carcer of such has been favored by the trustful and unsuspecting disposition which generally characterizes earnest inquirers after truth. (This trait is really to the credit of those who pessess it, though it exposes them to impositions and dangers.) And evidences are not wanting that impostors, mercenaries, charlatans and persons of sinister motives have not failed to enter this field and to practice their arts under the fair disguise of lovers of truth and Spirituality.

It is one of the greatest perplexities of an editor's position, to determine the proper course to be parsued in individual cases of alleged immorality and unworthiness of public confidence. We are not believers in that philosophy which makes no difference between vice and virtue; nor do we hold men unblameable for their evil deeds; nor do we approve the mistaken benevolence which would shrink from putting the community on its guard against the lurking serpent and the prowling wolf .-At the same time, we deem it incumbent upon us to be specially guarded against the flagrant wrong of giving currency to unjust aspersions upon individual character. The press of this country has become exceedingly and criminally reckless in this regard. In its readiness to minister to WRITERS FOR THE AGE. - We have the public greed for scandal, it does not unpopular of the sees, have suffered exceedingly from this ause.

As a journalist, whave made it a rule (if we have ever dearted from it, it has been usually to our egret) to allow no accusations against priate character to reach the result has beenthat, in most cases, EXPLANATORY.—Amid the hurry of change charges have been eher clearly disproved, or greatly modified or so weakened by contradictory testimy as to render a posmay blast for life th reputation and usefulness of a brothor sister, or destroy that which is dearehan life itself, without the clearest pri and the fullest conviction of duty. T it is often impossi- termined.

> A case may seemry conclusive to one mind, from the evices before it, which to another mind, pissing either a greater or less amount widence, may appear in a very different at. Hence we have been more than onharged with weakness and derelictioom duty as a public journalist-with g afraid to expose

been so contradictory and counterbalanced that we can come to no satisfactory conclusion, either way, in the premises. We must content ourself to bear these misinterpretations as best we may, since they are the penalty which must be paid for adherence to our own sense of right. But should not these considerations suggest to the parties concerned the propriety of cultivating charitable judgmen's of one another-at least of those placed in the responsible position of editors? If any imagine that the editorship of a Spiritualist journal is an altogether delectable and to-be-wished-for position, we should be right glad to resign them our chair till the delusion is dispelled.!

But another question presses upon us. Is public exposure and denunciation always the best method of proceeding, even towards known and proved offenders?-There may be cases of tried incorrigibility, in which duty to the public may demand that a warning should be uttered against them. But even in such cases, does not the relation of brotherhood require that available effort should first be made for their reformation and restoration, through the power of love and kindly entreaty? Ah! how little of faith is there, after all our preachings and professionshow little of practical faith in the saving power of love !- Reader, allow us to suggest that the next time you feel moved with "holy indignation" against some wicked wretch who has abused the confidence of his fellows and disgraced the name of man, and desire that he should be shown up in all his hideous deformity, and lashed through the land by the scorpion tongue of the press-you go to him in posure. Pray, try it. A. E. N.

# SHALL WE PUBLISH?

The inquiry comes to us from various sources, "Are your articles on Spiritualism nation or defence. 'ursuing this course, in Religion to be published in book form?" is not wanted; but, if demanded, a publishan interest in the matter will have the good-

ly and securely laid. More, we dare not L. Smith, L. J. Pardes, S. C. Potter, Z. C. Parent, M. P. nounce certain pa; on the other, be-feel no hesitation in commending it to the er dreamed of. L. Smith, L. J. Pardes, S. C. Potter, Z. C. Parent, M. E. nounce certain pa; on the other, because we do not d the parties from consideration of all thoughtful and enquir.

And that day is near at hand? Here-Deans, J. Francis, F. Wheeler, T. H. Perkins, J. N. cause we do not d the parties ...
hew, L. Bache, Virginia, W. T. Lewis, E. T. Dickinson, the denunciations thers. Of course, ing minds. Unless we are mistaken, this work to fore it has been the mission of Spiritual-Deans, J. Francis, F. Wheeler, R. H. Perkins, J. Mayhew, L. Bache, Virginia, W. T. Lewis, E. T. Dickinson,
T. S. Merrill, G. G. Willis, Sarah S. Scott, W. W. Dutch
various unworthy ves are imputed to
philosophical literature. We shall refer to

It has chiefly labored to show the shall refer to

It has chiefly labored to show the shall refer to the the shall refer t

"THE SUSPENSE OF FAITH.

In this number of the Age we commence the publication of one of the most remarkable theological utterances which has yet characterized this century. The author is the Rev. Dr. Bellows, pastor of All-Souls (Unitarian) Church in New York. As a powerful, logical, unanswerable demonstration of the utter inanity of the Church-even that liberal, progressive portion of it represented by Unitarianism—its sheer incapacity to minister to the deep religious needs and requirements of the world of the present day—it singularly confirms the reiterated charges made against it by all Spiritualists. On this part of his topic, however, we have no further comments to offer-no words to waste upon argument, so thorough, convincing, and exhaustive. So far as we can see there is nothing more to be said. And yet it is melancholy and painful

to read so powerful a demonstration of the utter worthlessness, so far as the world's future is concerned, of the so called Christianity of our time—it is startlingly unpleasant to have it proved beyond a peradventure that the world has lost confidence in creeds and catechisms, in dogmas and denominations, in salvation and sectarianism, and is expectantly waiting for the "new epoch," which the Rev. Dr. Bellows is logically sure must soon be inaugurated, but of whose time and manner and by what particular instrumentality the good Doctor is very vaguely uncertain.

Dear Doctor, were we not of the despised, ridiculed and deluded class of "Spiritists" who believe in "trance mediums," we the spirit of brotherhood, humility and might be able to relieve the anxious load meekness, considering yourself lest you of "suspense" under which you and your also be tempted, casting all motes out of co-laborers, "evangelical" or otherwise, your own eyes, so that you may see clearly are so manifestly laboring. Were your the beam that is in his, and do your best mind open to conviction, from whatever to show him and to lead him to the more source Truth should flow in upon it, we excellent way or virine. If the onemaer wight heable to put before your astonished is a sister, who you think has dishonored vision even the details of that same "new her sex and degraded herself, pursue the Catholic Church" whose necessity you same course. Possibly you may succeed, have so ably shown, whose character, in and then there will be no need of the ex- many respects, you have truly portrayed, and whose realization you believe, and we know, is well-nigh at hand!

Why, my dear Sir, all these things are familiar to intelligent Spiritualists!-While you have been laboriously, but most effectually, as we are fain to confess, In reply we would say that this would de- have, unwillingly, perhaps, been forced to revolving these topics in your mind, and pend entirely upon the demand for such a give them utterance to the startled relivolume. The writer has not the means to gious world, we have seen it all—we have undertake the publication himself; and has thundered it in your averted ears for nearno disposition to crowd upon the public what ly ten years past, but ye would hear us er can readily be found. If those who feel the earth, proclaiming not so ably, perhaps, ness to inform us of the probable number we admit, not at such length, it is true which would be taken in their several locali- but nevertheless with sincerity and cornties (the price would probably be 50 or 63 cts., estness, the self-same facts about the inane shams which the Church calls Christianity-Heaven save the mark! And Several topics yet remain to be treated where one of these apostles bore his testiupon, to complete the series—and these mony in public, a hundred more were among the most interesting of the whole. threading every walk of life, mingling with They include "Inspiration," "Revelation," every class and condition of society, quiet-"The word of God," "The Church"—its ly instilling the same ideas in substance, uses and abuses, "The Sacraments," "Wor- which you have lately clothed in so goodship," "Holy Places and Holy Days," "The ly raiment and sent forth to the world Resurrection," "The Judgment," "Heaven upon the wings of the Press. And, Dooand Hell," &c. If republished, the whole tor, let us tell you, confidentially, the conwill be carefully revised, with important ad- verts to this faith new and glorious, are around and about you and us and everyprogressing in the path of that developethird number to supply the actual demand. cause we have felliged to act in acto lead such a movement!

We understand that a new work by this genthe day is near at
the man, on the subject of "The Divine Proybrotherhood of man shall be NEW WORK BY REV. W. M. FERNALD.— not dream of it, but the day is near at cordance with the lences we have had, the subject of "The Divine Proy- brotherhood of man shall be called upon such a consummation, is a fact not to be questioned, though we may be mistaken sons who never read stories will do well to ments;—and in a cases where we ise, taking up the subject in all its great the new faith. When the its great the new faith. questioned, though we may be mistaken sons who never read stories will do well to ments;—and in a cases where the introduction to it.

as to the quarter whence it shall arise.— glance through this, or at any rate, to read knew we were betty formed than those branches, presenting both its philosophy and call upon the faithful to join to We trust we can, ore many months have the introduction to it.

We trust we can, ore many months have who have assumine prerogatives of practical applications.

We trust we can, ore many months have the introduction to it.

Who have assumine prerogatives of practical applications.

We trust we can, ore many months have the introduction to it.

Who have assumine prerogatives of practical applications. J. L. Beardsley, M. A. Howard, A. P. Andrews, J. the one, because "not expose and de- and from what we know of the author, we are blin on both sides;—on and from what we know of the author, we are blin on both sides;—on the one, because "not expose and de- and from what we know of the author, we er dreamed of. many a pillar of "the Church" and of So-

T. S. Merrill, G. G. Willis, Sarah S. Scott, W. W. Dutch various an worth ves are impacted to philosophical literature. We shall refer to lit has chiefly labored to show the necessity of a change in the old and sity of a change in the old order of things,

-to trouble the stagnant, filthy waters of current Christianity. Thus disturbed, dirt' -which has long lain at the bottom of the "sacred" pools, and now a cry ariscation.

This portion of the mission of Spritual- Bigotry. ism has been well and faithfully performed. Nearly four millions of our fellow citizens, either publicly or privately, in their words or in their daily walk and timate on the value of such evidence. The Vedas, conversation, are actively engaged in pre- the Bible, the Koran, the works of Swedenborg. senting those truths to other millions with Davis, Dr. Hare, the theories of any writer whom they are constantly coming in con- however prominent among Spiritualists, &c., &c .tact. And now a most powerful Bellows is blowing to intensity and increasing the we pass by." volume of the flame they have done so much to kindle. His colleagues are fall- with itself, and would be bearing a good testimony ing into the ranks. The cause is on- against the crushing dogma of authority, which ward, first, last and all the time.

Now, however, the second part of its mission is shortly to begin. Unlike Dr. to accommodate the inmates, without having planned a nobler, grander structure, with ample means to carry out all its details, even unto the end. Let Dr. Bellows take heart-let Spiritualists every- of others. where be glad-let mankind rejoice-for the "new Church" which Dr. Bellows applied alike to all. prophetically foreshadows, is already in existence, and already counts its members, few though they be. The "Coming Man' has come! and only waits his "John the and with good feeling toward each other. Baptist" to go before him as "one crying in the wilderness." Be ye ready, brethren, for the hour when the Master shall have need of you!

### THE PLYMOUTH PLATFORM.

ANN ARBOR, Mich., Aug. 15. Entrops "Ace:"-I have just read, with much interest, the "Declaration of Sentiments" of the many good things in it, allow me a word of critical suggestion.

ualism embraces all truths relating to men's spirism?" by saying that, in its wide sense, "Spirititual nature, capacities, relations, duties, welfare against the misrepresentations of oppoand destiny," &c., &c., it continues, "Each in- nents. dividual is expected to form his or her own conclusions, according to the evidences presented to often represent them as a body as denythe individual mind." Good-as it leaves us un- ing the truth and authority of the Biblefettered by authority.

But again: "In accepting modern evidences bearing on this subject, we do not necessarily reject the ancient. Hence it is no part of Spiritualism to deny or affirm the truth or authority of churches of various denominations-men the Bible-each Spiritualist being at liberty to and women of earnest and conscientious place his own estimate upon the value of that, and of all other ancient records.

Spiritualism, therefore, should not be confounded with the "Harmonial Philosophy," so-called, of A. J. Davis; nor with the religious opinions of communion. Doubtless, all such, as they Dr. Hare; nor with the theories of any writer, advance in spirituality, will come to see however prominent, among Spiritualists; nor even with the teachings of disembodied spirits \* \* None of these are recognized as authoritative teachers-though each may have some truth, and that belongs to Spiritualism."

forms," one of the matters which "eminent and definition of Spiritualism as would exclude consistent Spiritualists cannot fail to take a deep these earnest souls to-day. interest in" is, "Theological and Ecclesiastical Reform-because belief in error, and subjugation to authority are unfriendly to human progress." Popular religion teaches the authority of the

of man, and condemns those who would accept are authoritative exponents of Spiritualits truths, and let its errors go, as infidels, and ism; and hence we often see citations from falsely accuses each of "rejecting the Bible," as their writings-perhaps of parts they though they repudiated it all.

Now if "each individual is expected to form his or her own conclusions;" and if "subjugation to authority is unfriendly to human progress," our correspondent remarks, neither of the then it seems to me it is a "part of Spiritualism" writers named sets up any such claim, nor to deny the authority of the Bible-although at are they so regarded by intelligent Spirritof the Bible alone, but of all books, old or new; of the Bible alone, but of all books, old of new; supposed, at these prominent and worthy all creeds and communications from earthly or writers, but at the mistake of anti-C. A man must come to honor ev- Science, these! all creeds and communications from writers, but at the mistake of anti-Spirit- ery law, even as God has honored it in ordaining manity as miraculous or supernatural; or that are unlists. It is, then, not "a sop to the not to be freely and fairly judged; -or have such Cerberus of Bigotry," but a simple stateclaims set up for them.

Bible authority matter, it eschews, carefully, Davis, Hare, &c., &c., "as authoritative teachers' -a claim never set up surely by the first two persons, or by any others whose opinions are of mentioned.

any weight. relating to mau's spiritual nature." "Harmonial Philosophy," as defined by Davis, is a "har-

As for his writings, they are his views as to what wisdom is, and what truth teaches, and those waters have cast up the "mire and should stand on the same ground as all other writings-not as authority, but as truth, so far as we can so accept them-no further.

This disclaimer of the question of Bible authores from the Church itself for their purifi- ity and the repudiation of Davis. Hare, &c., as authority, seems like a sop to the Cerberus of

I would rather say-

"We accept on this subject alike modern and audient evidences, so far as they seem true, each person being at liberty to place his or her own esnone of these are recognized as authority-what truth they bring to us, that we accept—their error

This would make the "Declaration" consistent must be overthrown before truth can triumph, or spiritual life be developed in all its glory and

On the assumption of Bible authority rests the Bellows, it does not commence to pull fabric of religious and Ecclesiastical Superstition, down existing religious. edifices because and the first step in reform in that direction is to they have become too small and narrow let that assumption go to the moles and bats, and ask all to "Prove all things, and hold fast that which is good."

It may be said that to declare against Bible authority would be proscriptive and sectarian .-No more so than to declare against the authority

There is a great principle involved; let it be

But enough. Plainly, and frankly, and with best wishes, I have given my views, and it is really pleasant to think that we can thus express ourselves without fear of an ecclesiastical council,

> Truly your Friend, G. B. STEBBINS.

Remarks.

We presume no one will be strenuous for the mere phraseology of the Plymouth Declaration. It might, doubtless, have been amended in various particulars. Let other conventions or individuals do better, if they can. But in dotermining the fit-Plymouth meeting. While fully assenting to the ness of particular phrases, its general purpose should be taken into account. That in the preumote to be, not to Answering the question, "What is Spiritual- lay down a creed for Spiritualists, but

> Now it is well known that opponents while it is equally well known that there are believers in Spirit-communion who do not deny this. Many of these are members of minds-to whom we can not deny the name of Spiritualists as commonly used, so long as they believe in the fact of spiritthat authority inheres, not in the book, but in the truth it embodies; and that the Bible can have no authority except in so far as it conveys truth to the individual

Again: It is often represented, and perhaps honestly believed, by opponents, that Mr. Davis, Dr Hare, Judge Edmonds, Bible in such way as to crush the noble attributes and other prominent Spiritualistic writers, the "creed of Spiritualists!" Now, as fore, was aimed, not as some seem to have use to us than any array of facts could be. While the "Declaration" thus disposes of the ualists do receive the Bible as authority, while none (at least of the Plymouth Convention) do so accept either of the writers

mai Philosophy," as defined by Davis, is a what it is, the document might differ monious search for wisdom;"—there may be a what it is, the document might differ

Conference at the Lycoum, Clinton Hall, Astor Place,

TUESDAY EVENING, Aug. 16th.

Question : Spirit Control-its uses and abuses. The session was thinly attended, many members being absent from the city, and the discussion quite discussive. The question, "Are all men im mortal?" has been lying on the table for some church in existence that would receive a creed or weeks, some prominent speakers from abroad, cs. a prayer book on the evidences of their senses, or pecially, having of late raised doubts over the on the evidence of demonstration. the means of dispelling the influence.

taken up for their benefit.

short of force, leaving to the recipient always his has its uses. Abstractly and really, we are all dependent on the Spirit World for our vitality, physical and mental, and on manifestations of spiritforce, for our best, first evidences that such a world exists, and that we have a future. But this question is intended to apply particularly to that class of sensitive persons, known as mediums, who are subjects of a special, sensible, spirit influence.-The proper rule for our government, he apprehended, was the same on all planes. If his neighbor were to take him by the button, or by the collar, and propose to lead him about, and do his thinking and deciding for him, he should be apt to tell him to go and attend to his own affairs, and he would to his. On the contrary if his neighbor confined himself to suggestions, to advice, he should endeavor to give his words all due weight. and profit by them. He knew of no different rule applicable to our intercourse with spirits; and until he found a better, he should apply it unhesitatngly Certainly we can never develope as individualities, while held in leading strings, our wills coerced and subjugated by another, whether in the body or out. He did not believe that the Deity ever allowed Himself to coercy a human will, and anything else that his judgment and conscience ing to his ability or impulse. to a slavery more fatal and detestable than any known among men.

Prof. D: In his opinion, and that of many others, the proceedings of the Conference should be more fully interspersed with the relation of facts. This is what strangers wish who come to "SCIENCE FALSELY SO CALLED." the city-something of the nature of proof-and this is what skeptics desire and expect, when they flock in and fill our seats. The speaker then related several interesting facts, non-spiritual however, and rather bearing on the previous question of brotherhood, than on the one under review. He On the "relation of Spiritualism to specific rethem while abroad.

MR. IMNES: Facts are mere dry sticks, to be burned for the light they give. One can not give and this with a valuable effect. The great idea of of Spiritualism is to teach a higher faith. Sometimes we are good, under the influence of our highsuch times, our knowledge of the great progressive law of the universe is calculated to give us strength and hope. A knowledge of principles, of our relation to all else that is, here comes in to our help,

it. One man refuses Spiritualism on the ground and all were being touched on various parts of interesting meeting. their persons both above and below the tables .against it ?"

There is a law of demonstration. A principle can not be seen, but it may be demonstrated .-The essence is invisible, and were it not for the law of demonstration, it could not be shown that any such thing exists. Both Protestants and Catholics, at home and abroad, forget this law; and accept their missal and prayer book on the evidence of respectable tradition. There is not a

entrancement, fascination, possession, etc., with a had never seen any harm follow, either from husessor was a gentleman When Professor Webview to define the differences between them, and man or spirit control. The law of control is of ster committed a murder and was hung for it the course better understood by spirits than by us. title became tarnished. Professor C. C. Felton Mr. Burneran presented the case of a suffering The rule of law is, to construe an obscure state seems disposed to blacken and degrade it still MR. BURLEIGH presented the degrade it still family in Brooklyn, and a small collection was ute by the light of its general intent. What did more. He has recently published a letter which the framers of it intend to accomplish by it? So is a disgustingly gross specimen of subterranean DR. ORTON: Passing over the first branch of when use does not follow the trance, we are not literature. It is difficult as it is painful to bethe question, he would for the present confine him- to conclude that the aim was bad, but that we lieve that a teacher of youth—of the flower of self to the uses and abuses of spirit control. Re- failed to fulfill the conditions. The abuses garded only as an advisory influence, stopping come from this side, because we violate the law. A new work, from a distinguished source, short of force, leaving to the recipient always his
right of decision, especially if the medium has
Reitish Officer, who returned home from Canada,
Reitish Officer, who returned home from Canada,
Reitish Officer, who returned home from Canada, come to a proper appreciation of the state and the British Officer, who returned home from Canada, relation, it is not to be viewed with disfavor. It pale, haggard and wretched, on account of the strange disturbances which everywhere followed him. These were so great that his brother officers were obliged to quit him. At last it was discovered that he had seduced a girl and deserted her, who dying, was now following him for the purpose of calling him to repentance. Little damage however was done by her, other than the destroying of a canary bird; and a modern Spiritualist, had such an one been called in to the case, might have converted these visitations to him, into those of an angel of salvation.

Dr. Gould: The principles involved in a thing are good, but their application is better. For instance, suppose a thousand persons starying in a wilderness with the bread-fruit hanging on the trees above them. If they confine themselves to discussing the properties of the fruit, and the best way of procuring it, without 'going farther, they will all perish. Facts are good and principles are good, but we must apply them in order to make them really useful. As to the relative value of facts, it is merely a question as to whether we are to remain forever in our A B C, or turn over the leaf and go into our Abs. But there is never any objection made here to the relation of new fresh facts. He was more for the sufficient reason, that the subjugation of afraid that our frequent commons for charitathe win destroys the man. But this need not pre- ble purposes might exert a repelling influence on vent a medium from yielding himself of his own outsiders, but he hoped not. Every one should free will, to be spoken through by spirits, or to do feel at perfect liberty to give or withhold, accord-

approve. Here he acts freely for a use, having ex- MR. FOWLER: Whether spirit influence is good amined the question and decided it in view of its or bad, depends on the use we make of it. He seeming merits; but if, on the contrary, he deliv- had not been able to convince himself that it is ers himself up, body and soul, will, judgment and ever bad, in itself. The Spirit World has a genconscience, to do the bidding of a spirit, in the eral control over this world. Many things occur opinion of the speaker, he has subjected himself in connection with spirit control, which are intended only as a discipline. Resistance makes it evil, or more nearly so. Some resist from fear of public opinion, and some from other causes .-Some have power to do this, and some have not. J. R. O.

The American Scientific Association has again illustrated its claims to the dignified title it has assumed. At its late meeting at Springfield, Mass., it spent hours in discussclosed with the statement that the higher circles ing such immensely practical questions asof England and France are interesting themselves whether the ancient Egyptians and the Jews very largely in spiritual investigations, and have in the wilderness fed on Indian corn !- what sent to New York for mediums, offering to pay the tails of the comets are made of !!whether the sandstone of the Connecticut valley lay flat or inclined, when the big birds walked over it ages ago !!!--whether the another his facts, in such a way as to make them same big birds were not big reptiles, etc., available to him. Each must get his facts for etc. !!!!-and went into ecstacies over some himself. Principles, on the mirary, may be de- fragmentary, fossil bones of a whale found monstrated, or if not demonstrated, illustrated; in Vermont. But when a member-Mr. Prince of Long Island, who is an ardent Spiritualist-proposed to offer a resolution themselves have repudiated—put forth as er natures, our better impulses; and again we that a committee be appointed to inquire income under the sway of our grosser passions. At to the unrecognized powers of the human mind, and the alleged fact of spirit-intercourse, they couldn't afford time even to listen to his preamble, and hastened to vote A. E. N.

MEETING IN MICHIGAN .- By the adthat all mediums are deceivers. In this he applies vertisement in another column it will be ment of facts as they are. Some Spirit- At Conklin's dark circle the other night, there a Yearly Meeting in Ann Arbor, Mich. a rule to others that he will not apply to himself. seen that the "Friends of Progress" hold was a certain skeptic. All had hold of hands, We learn that plans are being laid for an

H. C. Wright, J. M. Peebles, Mr. Were we to draw up in detail a state- posed to think Mr. Conklin had done it all him- trance speaker—and G. B. Stebbins, are Nevertheless, at the close, the skeptic seemed dis- Greenlief of La Salle, Ill.—an excellent Spiritualism, as defined at Plymouth, is "truth ment of what, in our opinion, the posi- self. "Would you have done it?" enquired the already engaged to be present; and cortion of Spiritualists ought to be, instead of speaker of him. "Oh, no." "Then why accuse respondence is going on with others who Mr. C. of doing that which you would not do your- will add much to the interest of the occamonious search for wisdom;"—there may be a somewhat from the Plymouth Declaration.

distinction, but surely no difference between the A. E. N.

self, especially as there is no evidence to sustain the supposition, and all the evidence we have is the State, and beyond its limits is looked

### THE "UNCONVERTED" PRO-FESSOR.

C. C. Felton, Professor of classical Greek in Harvard University, and practiser of blackguard English in the Boston Courier, has won no laurels by his late chullition against Spiritualism. Even the New York Ledger administers the following pointed rebuke:

THE PROPESSOR DESCENDING TO THE RLACKpoint, and it being understood that Andrew Jackson The law of spirit control is the same as the grand.—Is the once honored name of "Professor" Davis expressly denies an universal immortality. law of human control. The first enquiry of a to become synonymous with "Blackguard" in The question for the evening was finally settled as man should be, "What is my use?" The nearer this country? There was a time when the title above, the propounder of it desiring at the same he keeps to this the greater his safety. When of Professor in a University like Harvard was time that light, if possible, should be thrown on the law in relation to use is kept in view, he regarded everywhere as a guarantee that its posthe land-a professor in the ancient and venerable University, could, when sober, write, sign, and publish such a letter: It is composed would be willing to hear from the lips of the Professor They are not the less shocking when deliberately written by his pen. It is characterized by a spirit more malignant than one looks for in a gentleman, not to say a Christian. In its detailed delineations of the sensual features of free love the letter is positively gross and disgusting. Next to entering the church and rebuking some immoral minister who has disgraced his office, which we are sometimes reluctantly compelled to do, there is no duty which our situation as editor of a public Journal imposes upon us more unwelcome than that of censuring an instructor of youth; but we cannot permit this extraordinary production of Professor Felton to pass unnoticed.

MRS. PARTINGTON IS PLEASED AND SO EX-PRESSES HERSELF.—Success in authorship is among the pleasantest of emotions. The renowned Mrs. Partington is no exception. The good old lady thus speaks of the success of her new volume, in the Gazette :-

"I'm shore I'm grateful for sich favor," said Mrs. Partington when assured of the success of her book; "I've always observed that a book sells in jest the purportion that there's people to buy it; and though this of nine mayn't be as brilliant as a gas meteor, or as voluminous as the northern lights, it seems to please people full as well as a book of sermons or a quarter dictionary. Well, I'm always glad when people feel happy, because I know they are enjoying themselves." "Do you know," queried old Roger, "why your book is like the corner of Washington and School streets?" "I don't," said she, trying very hard to think. "Why," said he, "it is because a great many people go buy it." She smiled at what was merely a very old joke, and Ike laughed outright as the old lady in her agitation gave him a new dime, instead of a penny for which he had been teasing her.

GHOSTS AMONG THE GRAVES .- A new gold mining region has been discovered in Chiriqui, Central America. Golden images of great value are exhumed from the graves of an ancient race, where they were deposited, doubtless, as an act of religious devotion. ---But the violators of graves seem to meet with opposition from the invisible world.— An account says:

"All kinds of ghost stories are affeat among the natives, who report hearing unearthly noises in , the Cordilleras, which they attribute to his sable majesty, who does not wish the graves to be molest ed, for fear the dead will not be able to find their bones at the last day."

THE IRISH REVIVAL .- The nature of dris remarkable movement is clearly indicated by. such items as the following, from a letter in. the London Patriot:

"Most of the persons who have been 'struck," that I have seen, appeared as if they were in a. placid mesmeric sleep; but one, a fine, robust young woman, was apparently in great mental the same time, not to prescribe those who believe valists. The Plymouth Declaration, there and aids in lifting us up again. This is of more down the resolve amid shouts of derisive rest, during which her countenance lighted up as laughter. Brave and impartial devotees of if she were beholding some beautiful visit n, and ! she kept stretching out her arms as is in wrapt communication with some invisible being."

> SINOULAR PREMONITIONS -Several days previous to the death of a child in Richmond, Virginia, recently one of the limbs of an aspen tree in the front yard of its parents, snapped asunder and withered. The same circumstance, upon the identicul tree, has occurred upon the approach of the death of four other members of the same family previously, since the tree was first planted-a period of thirteen years.

> A Yankee schoolmaster named Comstock. turned a drove of cattle into the cornfield of a farmer in Dubuque, Iowa, and during the confusion which this act created in the family, run away with the farmer's daughter and married her.

# Correspondence.

### LETTER FROM W. S. BALCH.

EDITORS OF SPIRITUAL AGE: -A Spiritual friend has just handed me your issues of July 2d and August 6th, in which my name is presented in a someand to prevent any wrong impressions which my silence might seem to justify, I desire you to insert a word from me in correction.

Until reading the articles referred to, I had appropriated to myself a modest share of commendation arising from the rather remarkable incident which occurred during my sermon at Granville, N J. I certainly did not consider it, and, until now, never heard that any one, considered that "manifestation" as a "lecture" in disapsaid. And so far from being "astonished," The facts were simply these: Instead

man heart into the light of the highest ever real or remarkable they might be; that it was a Spirit-power, ethereal and pure, such as abode on Jesus and was received into his heart and dwelt there, regulating his whole life; the Spirit of Truth. the Holr Comforter, the Love of God, the Father, living and strengthened in us by oy the number. ---"love to one another," and rising into affinities with all that is good, and pure, and lovely on earth and in heaven; that the connexion between time and eternity is not so distinct, nor the condition so unlike as many have contended; that heaven is here, near us, in us; even the spirits of the just made perfect are with us, acting by all kind and holy influences in those who will receive them; and that this language of Love-of the heart, is the "pure language" by which "all shall call on the name of the Lord to serve him." I then sought to find illustrations in my own experiences as a testimony common to all who thought upon the subject .-When I touched some of those chords which unite us to our "loved ones gone," the whole audience was moved to joyful, hopeful tears. One in the audience, a nervous man, exceedingly impressible, was overcome by his feelings,-reason gave place to feeling, and imagination took the helm. Unconscious of what he did, he came to the pulpit and embraced me with affection-not to rebuke, there was no occasion for it, but to approve and bless,

feel his rough beard-pretending to be and personify my spirit-mother, who died diffusion of knowledge among the masses. so young, delicate, almost ethereal. Had more consistent and believable, and not kind. less agrecable to Yeur Obdt. Serv't,

WM. S. BALCH.

ASHUELOT, Aug. 12.

EDITORS OF THE AGE:-The following paragraph appeared in the Springfield Republican of the 11th instant:

A NUT FOR THE METAPHYSICIANS .- "If a man die, shall he live again?" An eminent geometer has said that "force has a spiritual origin." Faraday advocates the conservation of the origin of minished splendor to the ends of all the earth, premises of eminent scientists are correct, if spirit

the individual spirit; but that on decease, the individual spirit becomes lost and diffused through the general spirit mass or volume. This demonstration, incontestible as it appears, will be receiv- the mouths of honest unbelievers. It is said ed with little favor by our spiritualists.

what false light. For the sake of truth, for metaphysical nut-cracking, I neverthe- less, for spirits, some claiming to be of a less feel inclined to make a brief remark high order, influence our mediums and adsuggested by the above article, which, if you dress us in high flown styles, but it must be think proper to do so, you may give to the confessed that most of it looks more like the readers of the AGE.

more space, than did the germinal essence they tell us something of sterling worth, and from which it was developed; and if any give instruction in a real practical reform? number of centuries taken from the inter- Why not forewarn of approaching evils, minable future, dimininish not that future; and give the necessary advice or informathen may it not also be true, that spirit es- tion to avert it. There has been a passage sence, if it is as exhaustless in quantity, as in my life of the most fearful interest, ineternity is in duration, may continue to fur- volving the interests and happiness of a large probation, but as an approval of what I nish individualized spirits in countless num- circle of friends; and upon this subject ber, through countless ages, without dimin- have I sought counsel and aid from spirits. I believe I took it about as coolly as any ishing in the least the infinite fount of spirit as far as convenient, which has been now in the audience, controlling both myself essence in the universe, or over-populating these two years back, and all that time, not

ef, as your "chronicler" asserts, "deliver- ry, individualization may proceed without circles and demonstrations of various kinds, ing a discourse upon a passage of Scrip- fearing either the metempsychosis of the as often, most of the time, as once a week. ture referring to the Tower of Babel, the Egyptian, or the great "absorption" bug- Again, why not a word on domestic imconfusion of tongues, &c." I delivered bear of certain other philosophers; and provements, as of agriculture, or manufacone from a passage exactly the reverse :- "scientists" may direct their efforts to the ture which is absorbing so much of our "For then will I turn unto the people a discovery of the best means for the "conser- time, and still must, till the various improvepure language, that they may all call upon tion" of all such good things as are not in ments will give us leisure to think. Why the name of the Lord, to serve him with their natures imperishable; assured mean- not an agitation of the social reform quesone consent." Zeph. 3:9. In the dis- while by sound philosophy, and phenomena tions, as communities, and other progressive course I tried to show that mere human continually occurring, that individualized associations which the leading minds of the reason, as a dry, reflective attribute was spirits "still live" to bless mankind with age are agitating? Why not lectures on not a sufficient power to guide the hu- their labors of love, and their elevating in- the sciences from those who have devoted fluences, and that no instrumentality is like- their lives to them, or on history so full of live, and that all mere outward and mate- ly to arrest their labors, nor any philosophy rial manifestations could not do it, how- be developed of sufficient potency to destroy their persons—even metaphysically.

> It seems clear to my mind, that the difficulty suggested in the article of the Republican, and others of a kindred nature, have their root in the futile attempt to measure the infinite by a finite rule—the illimitable pretecting the poor gainst the aggressions SPRINGFIELD, Aug. 1859.

## REFORM CIRCLES.

We are all more or less familiar with the nature, use and tendencies of circles. We sometimes alternate male and female in the circle, sometimes the males occupy one side of the circles, while the females occupy the other, and are sometimes seated regardless of order; frequently seated thus by influence, and often without. There appears to be but little apparent difference in the man- la Rive, the celebrated French astronomer, ifestation of spirit presence and power, wisdom and affection.

I am speaking of the condition of circles in this section, and believe it to be a correct view of a great proportion of circles in this cumulated during the summer in this part of Western country. The results are sufficient the atmosphere begin to condense, the kind to encourage us in their perpetuity; such as of humid cap which envelopes the polar reexhortations to morality, a cultivation of gions extends more and more, and facilitates spirit influence and communion, and the lay- the passage of electricity accumulated in the ing on of hands for the removal of diseases. Those who have the cause at heart, find nothing here to discourage them, but rather claims upon their strongest support.

time very evident, that most of spiritualists were, a kind of semi-transparent mist. These are anxiously looking to these circles for the half-frozen fogs conduct the electricity to the It was almost ludicrous, I confess, to inauguration of some greater work, that see a man of about my own age—and to shall more speedily aid in abolition of the more prominent evils of society, and in the

And it is no less believed that our invisiit been "the well-known and worthy ble friends feel an equal or greater interest trance-speaker," referred to by your cor- in the diffusion and propagation of whatever first; and indeed it is very frequent near the Is not the work of emancipating the community respondent, it would have appeared much shall tend to better the condition of man- pole in the winter months, and especially in from bigotry and superstition, so much more rap-

Then where lies the difficulty? If all the nir. members of the circle, both mundane and suradiating from thence shines with an undi- taxed to accommodate the rush of visitors. less of the spiritual essence in the universe than same time, to thousands of spiritualists, who \$1,450,000.

ages ago, then it must follow that the dootrine of have been laboring long and struggling hard, Egyptian metempsychosis (or transmigration of such tales sound like something afar off. souls) is true, or that there is no immortality to What we want is a present realization of the promised, and long hoped for, better time, and open demonstrations such as shall stop that these demonstrations depend upon fa-Though conscious of having but little skill | vorable conditions, but the difficulty grows no fumes of an overheated imagination, than If an individualized spirit occupies no the cool thoughts of wisdom. Why cannot

and them so as to avoid "all confusion." the limitless domain of The Eternal? a word from a father, brothers or sisters, So, for aught that appears to the contra- though all that time constantly attending

> solemn import and instruction? Why not a course of lectures on Phrenology, Physiology, &c., &c., or an account of the progress made by inhabitants of the Planets? of the various improvements there, &c.? Why not more institutions for the relief of the sick, the blind, &c.? or practical directions for and monopoly of the rich, &c. ?

The field is boundless, and we need the aid of the gods to deliver us from the evils of ignorance, oppression and bigotry. We fancy there has been gassing enough for the present, and what we now want is men and women, of bone and sinew, of back bone and arian body? Considered numerically, or with vitals, who can stand a little fire, if need be. to accomplish anticipated reforms.

W. H. SMITH.

MARION, O.

CAUSE OF THE AURORA BOREALIS .- M. de explains the production of the Aurora Borealis in the following manner:

When the sun, having passed into the southern hemisphere, no longer heats our atmosphere, the aqueous vapors which have acupper portion of the air. But in this elevated region, and especially at this period of the year, the aqueous vapors must most frequently pass into the state of minute particles to ice or snow floating in the air, similar to those While this is the case, it is at the same which give rise to the halos; they form, as it surface of the earth, near the pole, and are at the same time illuminated by these currents of electric discharges. In fact, all observers agree in asserting that the aurora borealis is constantly preceded by a mist, which rises from the pole, and the margin of which, less dense than the remainder, are colored the

# THE SUSPENSE OF FAITH.

AN ADDRESS TO THE ALUMNI OF THE DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS. Given July 19, 1859.

BY THE REV. HENRY W. BELLOWS, Pastor of All Souls Church, New York.

large, and will stretch your patience; it is disput- the age and the providence of God, are making the ed, and will need your charity; it is, in some world Unitarian, in the sectarian sense of that measure, new, and not sure of your sympathy. I cannot, perhaps, introduce it better than by con- formulas of the Church against which we have opfessing the difficulty of naming it; and the difficul- enly protested, is in the near, or even the distant ty is intrinsic. To raise a question, and not an- prospect. But I do maintain that the principles, swerit; to object to what exists, and present no. and sentiments, the rights of conscience, the rathing better; to start a discussion, without much | tionality of method, the freedom of inquiry, the advancing it, is, of course, more or less, to beat practical views of religion, which we have been the bush without being able to foretell the game, contending for under the name and colors of our And yet, how can a Unitarian Christian, amid the Unitarian theology, are under other names and honest antagonisms and divergent tendencies of his colors so rapidly conquering the mind of our Amerown people, treat of our religious times, our de- lean Christendom that it is no longer felt to be nominational experiences, wants, and prospects, necessary to maintain a stringent denominational with candor and largeness, and yet claim wholly organization for their sake; and thus that the orisettled convictions, clear views, and a settled poli- ginal and animating spirit of the denomination is cy? Nay, how can our history, position, and fu- taken away by the success of the principles for ture, be considered at all, apart from the history, which it stood. On the other hand, while not preposition, and future of the Protestant era itself; pared to claim that the Unitarian movement has that is to say, without a consideration of the men- caused this general advance, or that its present tal and ecclesiastical attitude of the nineteenth position indicates the final stand of the Church, I century? To search out the characteristic ideas, believe that it has providentially led, and historipositive and negative, of this epoch, with special cally signalized, a forward movement of the whole reference to the good or evil influence they have Protestant body; and that universal Christendom exerted upon our own faith and its embodiment, is will heartily own in due time the urgent necessity what I undertake. And before I conclude the dis- of the correlative ideas for which we have so boldcussion of my theme, I shall hope to justify its ly stood. I thoroughly believe that the Trinitatitle, which is this: The Suspense of Faith.

Let me preface what I have to say with a single word more. I am about to speak of tendencies: and the most liberal exceptions are to be allowed | ideas lay in the minds of the authors of the Athanafor in favor of those who resist them. I am about sian and Nicene Creeds-to emphasize and defend to enter complaints against what I could spend the whole time in praising, and yet leave the ground of these complaints as solid as ever. Let no one, then, imagine me to be ungrateful to the services. insensible to the merits, or cold to the fellowship they add anything to a devout and scriptural Uniof the Unitarian body, or the Protestant era, because my present business is to examine their defects. If I criticise Unitarianism, it is as a Unitarian; or Protestantism, it is as a Protestant. If 1 show the wants of our own system, it is not as ad vocating a return to the systems we have abandoned; if I question the finality of Protestantism, it is not in the interest of Romanism; if I speak in the language of a Churchman, it is not as an Epis copalian, much less as aiming at the re-establish. lished, that our mission became imperative. ment of a hierarchy; if I use some tones of des pondency, and potest to some should big with threats. it is not in forgetfulness of the everlasting bow that spans the storm that evokes them. I place this caveat at the threshold to avoid the necessity of a fatiguing caution in every step beyond it.

What, then, is the present condition of our Unitreference to social position and moral influenceconsidered relatively to its age and opportunitiesconsidered with reference to any obstacles to its spread in public sentiment, or from external quarters, it is impossible not to concede to it a fair degree of prosperity. There never was less reason for despondency, so far as rivalry with other religious sects could breed it; never less to fear from the arguments, the exclusiveness, or the reproaches of others. Our ministers, churches, charities, never so numerous and so popular as at present.

in short, there is despondency, self-questioning and quent languor as a missionary impulse. anxiety. It is a singular, and, to many, perhaps an unaccountable phenomenon.

What is the explanation of it?

It will be found in a consideration of

I. The particular, II. The general,

III. The universal, reason, of what, in the course of this discussion, will show itself to be a common suspense of faith.

I. Is it not largely due, in the first place, and particularly, to the fact, that our missionary and denominational work, through the changed aspects gious duty-has lost much of its urgency and point? those where there is abundance of vapor in the idly and successfully carried on by political and democratic life, literature, and the public press, that our vocation in this direction is mostly gone? THE GREAT EASTERN.—This mammoth Doubtless, in the newer parts of the country, there per-mundane, are desirous of introducing the steamer is advertised to leave England car- are thousands of small communities where the pohigher and more glorious unfoldments of the ly in September for Portland, Me., after have lemic instructions of the Unitarian pioneers would celestial life on Earth, where must fall the ing made a short trial trip. So the expecta- be a great blessing still; but before such wants fearful responsibility of this stagnation and tions of our Portland friends are likely to be could be met by us, they are so sure to be overtainertia. I am fully aware that in many cir- realized at last. The arrival of the Great ken by more general influences—the spirit of the overcome, in a great measure, so that light radiating from thence shines with an unditable sources of the rush of visitors.

wide spread curiosity to see the rush of unitarial sources of the rush of visitors.

an ideas is essentially paralyzed by the feeling These tendencies have

and churches, of all names and orders, are now doing our work, if less directly, yet more thoroughly than we could do it ourselves.

I do not wish to take this first position, which lays no claim to originality, without careful discrimination. It is, otherwise, liable to misconstruction, and justly offensive, both to carnest Unitarians, as disparaging the importance of our formal controversy, and to the great orthodox public, as a boastful calumny upon its sincerity and actual self-know-The subject I propose to treat at this time is ledge. I do not affirm, therefore, that the spirit of word, or that an inevitable abandonment of those rian theology of the historic Church, outworn and embarrassing now, was helpful, because relatively true to the times in which it arose, and that the which against the swelling and encroachment of other and mischievous opinions they erected the bulwarks of those mighty affirmations and solemn protests-were essential ideas; but ideas which, if tarianism (which is doubtful,) contradict nothing in it. It was because, in course of time, the heirs of those creeds, ignorant of their origin, or forgetful of their purpose, came to hold them in a way that did contradict the common sense and self-evident principles touching God's sovereignty and Fatherhood, Christ's humanity and subordination, and Man's uprightness of nature, which Unitarianism has so triumphantly vindicated and re-estab-Mazzini lately refused the programme of the Al-

lies, because the Piedmontese Government substituted the unification for the unity of Italy; thus admitting its division under different rulers. We refused and refuted the programme of modern Orthodoxy, because a degenerate Trinitarianism had substituted the unification for the Unity of God. The Church Universal will, in due time, bless us for this service to the common cause.

No view of ecclesiastical history is respectable which allows much place to self-will in the origin of considerable sects and heresies, still less in the grander movements of the Church. There is a providential necessity in the rise, progress, conflict and confluence of all religious bodies. Asour Savior's robe was parted among his enemies, so his truth is divided among his friends. Sects are complemental of each other, and none of them public gatherings, manifestations of all sorts, were are anything more than relatively right. To speak of Unitarianism independently of Trinitarianism, And yet, spite of increasing numbers and in- conveys no correct, and no valuable ideas; and creasing moral vitality, of growing earnestness the purely denominational theology of our body and activity, of larger acceptance and easier ad- has no worth in the decline of the errors or extravvance, there is an undeniable chill in the mission- agancies it was born to balance or compensate. It ary zeal, an undeniable apathy in the denomina- is for this particular reason that we are now extional life of the body; with general prosperity, periencing our loss of interest in it, and its conse-

II. But, in the second place, to come to the general reason. There is a broader view to be taken of the general cause of the pausing posture and self-distrust of our Body. Since we began our career, a fact of decisive influence upon our destiny has unexpectedly disclosed itself. The underlying principles and sentiments of the Unitarian body have turned out to be the charateristic ideas and tendencies of the religious epoch we live in. Protestantism produced us, not we it. Whatever is good or bad in our spirit and direction, was latent in the Reformation, and is fast becoming paof the theological world—the decay of intolerance, tent in the whole product of that world-movement. the softening of the current creed of Christendom, The peculiar identification of Protestant tendencies with our special theology is partly accidental, partly historical; the tendencies themselves are the great fact. Thus no criticism of Unitarianism is radical which is not also a criticism of Protestantism; nor is it possible to understand our position and prospects, without considering from a high point of view the general drift of Protestantism itself. Our eddy or current is to be explained only by a survey of the main current, drought or freshet, only by an examination of the common water-shed. If I say, then, that our pause as a denomination is the pause which Protestantism cles, these difficulties have been met and overcome, in a great measure, so that light realized at last. The arrival country will no doubt create a stinctively feel the inexpediency of wasting our enwide spread curiosity to see her, and the rewide spread curiosity to see her, and the rewide

These tendencies have only recently cleared themthat they are sowing themselves broadcast, not in selves to view, and are not by the boldest faced A table compiled from official documents gives the formal, but the essential religious thought of without some concern. Yet it is best to look them friends of progress everywhere; but at the is conserved—that is, if there is no more and no friends of progress everywhere; but at the loss of the spiritual essence in the universe than same time, to thousands of spiritualists and the truth much due to the conviction that many ministers to deliver us from evil at their hands. Permit me,

even in offensive to state in unqualified, and Catholies or Protestants; and it matters little of Protestantian is what the logical product under what religious influences they are brought, of Protestantism is.

the tendencies of Protestantism, and allow even by the ideas and sentiments that sway the unthe malice of its enemies to flish upon their direction, we may see the first upon their direction, we may see the first upon their directions, unspeculative, unconscious masses. tion, we may see that the sufficiency of the Sorip. No opinions are efficiency or voluntarily taken ture turns out to be the self-sufficiency of the Sorip. No opinions are emetodous, or voluntarily taken and the right of the self-sufficiency of man, which are held as opinions, or voluntarily taken and the right of private judgment an absolute up and inculcated. We inculcate opinions for the independence of Divi the Scriptures, proof is the Scriptures, proof is the Scriptures, proof is the Scriptures, proof is the scriptures. the Scriptures, practically abolishes all Scriptures they will appear as blessed prejudices of the but those on the human heart; nothing between a bleed. For, as a rule, it is only ideas from which man's conscience and the human heart; nothing between a bleed. For, as a rule, it is only ideas from which man's conscience and his God vacates the Church; men cannot get away, sentiments that are spouand with the Church, the Holy Ghost, whose func- taneous, natural, and constant, that exert any tion is usurped by private reason; the Church shaping and decisive influence over them. lapses into what are called Religious Institutions; "Opinion," says Milton, "is knowledge in the these into Congregationalism, and Congregational- making;" and until it has passed the stage of inism into Individualism—and the logical end is the tellectual effort and conscious will, it is inoperaabandonment of the Church as an independent tire to any degree worth considering in a large institution, the denial of Christianity as a super- view of things. If we would know the religious natural revelation, and the extinction of worship tendencies of our Protestant age (for I deny the as a separate interest. There is no pretense that existence of any living Catholic Church in an es-Protestantism, as a body, has reached this, or timate of the world-movements of the time,) we would not honestly and earnestly repudiate it; but must go outside the Churches, to the vast populathat its most logical product is at this point it is tion, said to be much more than half, perhaps not easy to deny. Nay, that these are the tenden- three-quarters, of every considerable community, cies of Protestantism, is very apparent.

Let us not be too much alarmed at this statement, assuming it to be true. Tendencies are not always ultimated. They encounter resistance.— They meet and yield to other tendencies. The tendencies of an epoch, religious or political, do not decide its whole character. There are forces in humanity stronger than any epochal powers-the permanent wants, the indestructible instincts of our nature. It is safe, and it ought not to be alarming, to see and confess that the tendencies of political and religious speculation and sentiment, in the universal Church of our day, are to the weakening of the external institutions of Christianity, the extinction of the ministry, and the abandonment of any special interest in religion, as a separate interest of man or society. If our Unitarian body understands this better than the inner ranks of Protestantism, it is only because the squadrons behind have pressed nearer the brink towards which they are unconsciously advancing. With great temporary superiority and advantages, one over another, there is really nothing to choose between the Protestant sects in general direction, and ultimate destinies; logically, and what is more, practically, they are shut up to one conclusion .--All alike in this respect, they represent human plished orators of the times, being birt of a wedge liberty, self-assert unflinching conswer to choose tuous, respected mena between her life and her

kins boldly asserts that 'all the use which God! oh, where art thou?" \* \* \* God will have for them is to suffer; this is "Dr. Hopkins says that this is all jes' give up his sweet, precious body and

en my cot God will show his power in the punish- an infinite knowledge by which He can do it pause of some minutes, "I knows our Docbut there if the wicked will be in strengthening without violating their free agency.—So tor's a mighty good man, an' larned,—an' "Why dholding their bodies and souls in tor- much the worse! What a use of infinite in fair weather I ha'n't no 'bjection to yer

"for I have nearly has lost a son-noble, What if a father should take means to make tings he's got to say. But, honey, dey been gradually earted, brave and manly—by it certain that his poor little child should won't do for you now; sick folks mustn't

my health, and the jest; but his friend God from pouring out his cere to be easily put God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences; but his friend God from pouring out his the evil nature of sin and its consequences. wearied me, and at le endless ages upon the and with a peevish ton and beloved son! Mrs. Disregarding my bad tens who would not?it to my low state of heavy be more faithfully forward, and placing his how the writer's soul with all the tenderness similar torments: brushed back my hair and 'I can't help it, don't eyes were fixed upon mine, Imust speak or die!

"Charles, I am sorrynever dreamed of this until i never dreamed of this unit is no goodness, no Him better than ourselves,—loving Him Look at Him, an' see if you can't. Look first prize. That thought has us doom that can better than our dearest friends.--It is imfirst prize. That thought has as doom that can possible!--it is contrary to the laws of my and don't go to no reasonin's, --jes' look at permost in my mind; it mas bing! What had nature! I can never love God! I can never laws of my aim in life; my chief ambiti sent upon us? oasis in my weary journey acr. waste, where misfortune had cas tle thought that our ambitions on the same object. And why she can suffer so eternity. thought so? You have title, wea

Success, with you, would be but em, Success, with you, would be barely and ment life is! Mrs. Marvyn has a faithful negro woa momentary triumps. I have a slave, now a kind servant, on her bed, and beneah the shadow of that whose great heart, throbbing with the sufferent! Success is ind knowl- whose great heart, throbbing with the suffering cross came down a healing sleep failure my death !"

As he ceased speaking a panol of the low! night crazed with the crushing theology Men are every day thing and doing, from this countenance, his lips quivered, and tealow! which pictured God as a very find of the power of the p

or on what times they fall. The religious ten-If, then, with logical desperation, we ultimate dencies of an era are indicated satisfactorily only that goes to church nowhere; we must notice the deepening hostility of all States to establish churches; the disjunction between science and f.ith, literature and theology, the transference of the faith of the people from the Church to the schoolhouse; the popularity of all attacks upon the clergy; the acception an elevation of those ministers, understood to be suspected and discountenanced by the rest; the open and extensive sale of infidel books; the growing use of the Sabbath for recreation-not, as abroad, under the smile of the Church, but in direct contempt of its frown the easy conscience of the people in the profound secularity of their lives-indicating their contentment in a condition of alineation from religious relations and ideas; the frequency of suicide; the increasing laxity of the marriage-bond; the defense of scertatory love-all marked indications of the decay of religious ideas; the peculiar interest attached to preaching in contradistinction to worship, and the necessity of keeping together the church going class by the extra allurements of gifted speech; the general incalculation of morality on utilitarian grounds; the excllence, as citizens and neighbors, of an avowedly irreligious class; the popular and applauded hositlity of the philant, ords how I loves ye, -poor ole black Candace; py of the day to the Churches—the momer soul and enthron shrank from carrying an rences be religious cre, between her and her God. She was it said, 'Father, forgive dem'? Say, honcid emotest logical verge. The sufferings of clasped her hands instinctively on her bosom, ey! wasn't it de Lord dat made ye? -the lost were not kept from view, but pro- as if to hold there some cherished image, and Dar, dar, now year cryin tory away, and claimed with a terrible power. Dr. Hop- said in a piercing voice of supplication My

all the end they can answer; therefore all best-better than it would have been in any soul for him on de cross! Laws, jes' leave their faculties, and their whole capacities, other way, - that God chose it because it him in Jesus' hands! Why, honey, dar's will be employed and used for this end. . . | was for a greater, final good, -that He not de very print o'de nails in his hands now!' The body can by omnipotence be made ca- only chose it, but took means to make it "The flood-gates were rent; and healpable of suffering the greatest imaginable certain,-that He ordains every sin, and lng sobs and tears shook the frail form, as a ghospain, without producing dissolution, or does all that is necessary to make it certain, faded lily shakes under the soft rains of aphating the least degree of life or sensibility. that He creates the vessels of wrath and summer. All in the room wept together. . . One way in fits them for destruction, and that He has he said, half hich would be otherwise intolerable." knowlege! What if men should do so!-At first I affect Unfortunately, there was no be an abandoned wretch, without violating hab strong meat; an' times like desc, dar my health, and the had ever experienced that his free agency? So much the worse I jest a'n't but one ting to come to, an' dat the evil nature of sin and its consequences! it's a good place darling'! Look righ; at This is all that the greater part of the human race have been used for yet; and it is all right, because an overplus of infinite happiness is yet to be wrought out of it!-It is not right! No possible amount of good to ever so many can make it right to deprave ever so few ; - happiness and misery cannot be measured so! I never can think be resigned !- it is it right, - never !- Yet they say our salvao all eternity I will tion depends on our loving God,-loving sent upon us? praise Him !--- I am lost! lost! And so, to hope so, - what is worse, I cannot redeem my friends! and all the laws Oh, I could suffer forever, --- how willingly! e can suffer so eternity! Frightful, unspeakable woe! No foolish, black, wicked Candace, an' she thought so? You have title, wear never have end!--no bottom!--no shore!--no hope!---

suffer! deep tide of simple love and affection, on those weary eyelids As he ceased speaking a pallor overspient of comes to the rescue of the poor brain wellovuelty and unappeasable ferocity. Can viction. -[Channing.

On the contrary, the science, philosophy, and literature of the day are busily engaged in creating substitutes for religion-and futhorizing the continuance of the names and frms and symbols of worship and faith, after assetting, in more or less obvious language, the irrelenacy of the things themselves.

When the Head of an Amerian University, from whom I had the anecdote, in hired of a professor in Berlin, what Humboldt wold probably answer. if asked what was his religion faith?—he said. his reply would probably be: I am of the religion of all men of science."

Doubtless he meant what he lively Frenchman, the excellent Catholich ho has just treatpraise of the Bolognese as ompared with the ence has been only a fictitional of them.] Romans, "They know all the we know; they believe all that we believe, ad nothing more." We owe a recognition to the actual and serious faith of science in our da While Oersted. Whewell, and Hugh Miller, and names nearer home, are remembered, we a not likely to forget our respect for the union f science and faith. Yet the actual weakness of positive faith is visible in nothing so much in the eager welcome yielded by the profess friends of gathtianity to any succor wo her bosom, and sat ature of the day may cking her, as if she had ity, upon the Churc cking her, as if she had changed, since scie bney, darlin, 'ye a'n't right, ble suppliant refful mistake somewhar,' she permise Why, de Lord a'n't like what ye Trink,-He loves ye, honey! Why, jes' feel an' I a'n't better'n Him as made me! Who was it wore de crown o' thorns, lamb? -who was it sweat great drops o' blood ?-who

ease yer poor little hear! He died for

Mass'r Jim, -loved him and died for him, -

"'Now, honey,' said Candace, after a hearin' all about dese yer great and mighty Jesus. Tell ye, honey ye can't live no other way now. Don't ye 'member how He looked on His mother, when she stood faintin' and tremblin' under de cross, jes' like you? He knows all a out mothers' hearts; He won't break yours. It was jes' 'cause He know'd we'd come into straits like dis yer, dat he went through all dese tings,---Him, de Lord o' Glory! Is dis Him you was a-talkin' about ?--Him you don't love? an' see what He is!--con't ask no questions, Him, hangin' dar, so sweet and patient, on de cross! All dey could do couldn't stop his lovin 'em; he prayed for 'em wid all the breath he had. Dar's God you can love, knows He loves her and here Candace broke down into torretts of weeping."

They laid the mother, faint and weary,

his countenance, his lips quivered, and which pictured God as a very fiend of what has no root whate er in their serious converge in his eyes. I never saw him so movean which pictured God as a very fiend of what has no root whate er in their serious converge in his eyes.

orable ambition, laid upon men by the necessity, at his birth, but continues on in his development of justifying their own faith 6 themselves. God as an intellectual and moral being; and this deis too sacred a word to be lost out of the language; velopment is primarily more important than the worship too holy a thing not b be held on to on use to which his faculties are put; as the life, some pretence or other; piety be profound and in- health, and growth of our children are more imdestructible an instinct to be abudoned; and there- portant than anything they can do for us, in their fore the political and social idealism of our age infancy and youth. If we view the history of the clothes itself in religious phreeology and forms, race in a comprehensive way, we shall observe out of an honest respect for the past, a sincere celf- that it has been providentially occupied in all its delusjon, and, what is best f all, under an in- earlier eras with itself, establishing what may be stinctive or providential gullance. But to say onlied its self-hood; and that what is termed natuthat the animating and charac ristic quality of the ral religion-which is only an inverted self-wor-American people of the ninetenth century is reli- ship, in which man makes his own deity to suit gion, worship, faith, or that whatever is theolog- his tastes and feelings, and, of course, does not ical and ecclesiastical in our trms and usages rep- make him too strong for his own self-will—is then resents a living spirit, and lot a revered memo- the only witness of the living God-a witness so ry, is more than a just disormination will allow. meek as not to interfere with the providential process of setting man up in his own right and liberty. Revealed religion—the only religion that ever has had authority, or which, by the nature of the case, can have power to awe, restrain, and elevate man, or to overcome the congenital bias of his nature-being something outside of, and independy of his personality-has necessarily been quent to his creation; confined to special tative races and eras; and has applied To BE.

the slow form of institutional influent to gain a greater power in the end in town in Wismore freely and fully developed I made to invite ing himself voluntarily to a conf Chief to deliver a es his true freedom, and acceptime objection were ed the Roman question, mear, when he says in vine dependence, of which his subjoin, with the edi-

(Concluded fary—will not go to talk

Thave a large sum invested in Form labor, and now retire on the Our Bank account of "good wishes" securing and footing our own bills. We are now speculating-putting potatoes in the ground and enjoying the increase.

"He is rich and lives in a palace at 'The Oaks. 1 11

All truth. We are one of the nabobs .-Like the fellow who would have four chipmuncks when he killed the one he was after, and three more, so we shall have some land when we get it. Our palace is principally of pine, 22x30, one story, and most sumptuously furnished. It is neither plastered, papered, or painted inside-such furnishing is too plebeian. We use the stove-pipe for a chimney, and our parlor for hall, reception room, dinipgroomi kitchen, library, santum, wash-room, place to spank the children, etc., etc. Our Brussels ingrain is made of old coat-skirts, shirt-tails, dilapidated pants, and other things too numerous to mention. Our furniture is common cherry, and our chairs bottomed with cat-tail flags. Our spoons are mostly pewter -silver being rather common. Our chattels personal run up to the handsome figure of several millions.

One wife, value not to be computed. Three young'uns. ditto. Three pigs, Twelve hens and more hatching-(not paid for or price known,) One cat and four kittens,

Two cows, and a calf in prospect, 50,00 Two jack-knives, One quarter acre strawberries,

The above, with little matters divers and pects a man of such means to go and talk temperance, he will be disappointed. We are growing more and more mercenary every day. We shall add three more pigs to our stye, and push the setting hens to their utmost. And entirely.

"He struts about the farm and plays the lord in broadcloth."

A fact. Our home rig was once broadcloth. though badly ventilated now. Rents range from the knee upward. Our hat is straw, and now in its fourth summer's wear. Our shoes and kids came with us into the world. And when we walk among the Lawtons, Catawissas, Houghton's seedlings, the spacious strawberry patches, and look upon two apples, and a half dozen pears, one quart of currants at least, several gooseherries and as many raspberries, we do, feel like a lord, and above the benevo- approach of a thunderstorm at a time when the lent business of lecturing and paying our expenses for a vote of thanks.

THE LONDON TIMES OFFICE. -Mr. Story, son of one of the proprietors of the Rochester Democrat, writes to that paper an account of his visit to the office of the London Times .-We copy a portion of this narrative:

partments of the establishment is that in which erous, while their sisters are perpetually adthe stereotyping process is carried on. You know, perhaps, already, that every number of trol their natural impulses, and to regulate the Times is printed from stereotype plates, their conduct by precepts and example. The

DR. JOHN SCOTT, MAGNETIC PHYSICIAN.

NO. 36 BOND STREET, NEW YORK.

Dr. S. cures Piles and Cancers without the one of the knife. All Rheumatic and Chronic Complaints treated with certainty. Hours from 9 A M. to 5 P M..

### DECAYED TEETH PRESERVED.

Da. Ammi Bhown, 24 1-2 Winter street (Ballou's Building), by a new article of Gold Filling, is prepared to restore teeth, however budly decayed or broken, to their origfinal shape and strength, avoiding in most cases the necessity of removal.

ARTIFICIAL TEETH, on Gold, Silver, Vulcanite and Platina, with Athelode Gums, from AD v \$65. Teet's extracted by Electricity with -

ATK.

VOL. II.---NO. 32.

from the "form" in three minutes, by a new process, invented by a Swiss and known only to him. A thin layer of soft and damp papier mache first receives the impression of the type, and after it has been hardened by the application of heat, the melted lead is poured on which is to form the stereotype plate. The papier mache has the power of resisting the action of the melted lead, and comes out of the fiery trial uninjured, and almost unscorched. The plates are re-melted every day after the issue of the day is printed from them, and the waste of type metal from day to day is very The sof thanks, show several millions in slight. By this power of multiplying the num-Avor, and we are above the necessity of ber of forms from which the same side of the paper can be printed, the Times can use three or four presses at once, and thus print its 50,-000 copies, on an emergency, in two hours time. The Times employs in its establishment some 350 persons. It has eighteen reporters at the Houses of Parliament, and for these, as well as for the majority of its compositors, the working hours are the night hours exclusively. It owns four cabs, which are employed solely in carrying reporters and reports at night to and fro between Printing House Square and the Palace at Westminster. The reporters relieve each other at the end of every quarter hour, and thus, though the debate in the Commons last till four o'clock in the morning, the Times give it in full by sunrise, though it cover two whole pages of the journal."

ANECDOTE OF HENRY IV .- Henry IV., of France, visited, by chance, a garden, which had been embellished and nursed with much care. Among the persons who accompanied the King, was a courtier, who had a red beard. The latter racked his brains to find something to amuse the august personage during his walk. While he was endeavoring to enliven the conversation by some witty sally, the gardener appeared before them; he had no beard, though already advanced in years. "My friend," said the courtier, immediately addressing him, "why have you no beard on sundry, give figures the spasms when the to- your chin?" He had imagined that the tal is enumerated. We dare not go into de- shyness and shame of the gardener would tails, for fear of robbery. If Bro. ex- give him cause for merriment. But the countryman, without appearing the least astonished, turned towards the one who had questioned him, "When Nature," said he, "distributed its beards to mortals, if our farrow cow should add another calf to I arrived rather late; and as there only our horned stock, we shall be above lecturing remained red ones, I preferred doing without, than taking one of that color."

> ELECTRICITY. -Atmospheric electricity has been much neglected by meteorologists. The beneficial effects of electricity on the vegetable kingdom are of a character so apparent, that any extended researches upon this branch of meterology, calculated to throw additional light upon the subject, is very desirable. There are several instruments used in studying the subject. The most simple is Glaisher's electrometer, which, being portable, should become generally adopted. To be able to announce the sky is free fron clouds, and to ascertain its speed, so as to tell when it may be expected in any given place, would afford the farmer, the mariner, and many other persons, information of a most valuable character.- [Life III.

Girls are early taught deceit, and they never forget the lesson. Boys are more outspoken. This is because boys are instructed that "One of the most interesting and novel de- to be frank and open is to be manly and genmonished that "this is not pretty," or "that is not becoming," until they have learned to conthus saving a great part of the wear and tear result of all this is, that while men retain of the type. The stereotype plate is taken have made-up characters.

# B. Marsh's Catalogue.

BELA MARSH, No. 14 Bromfield Street, Boston, Reeps constantly on hand, for sale at the Publishers' prices, the Books named in the following list of Spiritual works, together with many others suitable for the times. All new publications received as soon as issued, and the trade supplied at a liberal discount. Orders are respectfully solicited. 16 per cent. will be added to the annexed pricas when banks are ordered to be sent by mail.

Twelve Messages rom the spirit f of John Quin-cy Adams, through Joseph D. Stikes, Medium, to Joash Brighain. 494 pages, Svo. Price \$1.50. Philosophy of the Spirit World, By Rev. Charles

Messages from the Superior State. Communicated by John Murray through John M. Spear. Price 50c. The Pilgrimage of Thomas Paine. C. Hammond,

Voices from +1 - nirit World. Isaac Post, Medlum. had appropried d to myse ... - Communications; of commendation arising from thes. 85 cents, \$1.50 remarkable incident which occurred Received ing my sermon at Granville, N J. I ces, and oth-

tainly did not consider it, and, until now, the probation, but as an approval of what I said. And so far from being "astonished," I believe I took it about as coolly as any in the audience, controlling both myself and them so as to avoid "all confusion."

The facts were simply these: Instead

ture referring to the Tower of Babel, the Egyptian, or the great "For then will I turn unto the people a discovery of the best means for the one consent." Zeph. 3:9. In the dis- while by sound philosophy, and phenom H., Sunday, ever real or remarkable they might be; that it was a Spirit-power, ethereal and pure, such as abode on Jesus and was received into his heart and dwelt there, regulating his whole life; the Spirit of Truth, the Holv Comforter, the Love of God, the Father, living and strengthened in us by foy the minrod. "love to one another," and rising into affinities with all that is good, and pure, and lovely on earth and in heaven; that the connexion between time and eternity is not so distinct, nor the condition so unlike as many have contended; that heaven is here, near us, in us; even the spirits of the just made perfect are with us, acting by all kind and holy influences in those who will receive them; and that this language of Love-of the heart, is the "pure language" by which "all shall call on the name of the Lord to serve him." I then sought to find illustrations in my own experiences as a testimony common to all who thought upon the subject .-When I touched some of those chords which unite us to our "loved ones gone," the whole audience was moved to joyful, hopeful tears. One in the audience, a nervous man, exceedingly impressible, was overcome by his feelings,-reason gave place to feeling, and imagination took the helm. Unconscious of what he did, he came to the pulpit and embraced me with affection—not to rebuke, there was no occasion for it, but to approve and bless.

It was almost ludicrous, I confess, to see a man of about my own age-and to and personify my spirit-mother, who died diffusion of knowledge among the masses. so young, delicate, almost ethereal. Had And it is no less believed that our invisimere consistent and believable, and not kind. less agrecable to Your Obdt. Serv't,

WM. S. BALCH.

ASHUELOT, Aug. 12.

EDITORS OF THE AGE:-The following paragraph appeared in the Springfield Republican of the 11th instant:

A NUT FOR THE METAPHYSICIANS, -"If a man die, shall he live again?" An eminent geometer has said that "force has a spiritual origin." Faraday advocates the conservation of the origin of force—that is, conservation of epirit. If the above premises of eminent scientists are correct, if spirit

# Announcements.

[All persons announced as speakers, under this head are requested to use their influence in favor of procur, and therefore shringing from freedom of thought and ing subscribers for, and extending the circulation of, the peech-but an assembling of men and women,

Da. GARDNER will speak at Taunton, on the first Sunday of Sept., and E. V. WILSON the Sunday following. 14 Bromfield street, in the afternoon of the first Sunday may be present, on the great questions of Reform, Rein Sept, in reply to the question, "Why am I a Spirit-

ualist?" A. B. WHITING may be addressed at Brooklyn, Mich. till Sept. 15th.

A. W. SPRAOUB will speak at Ogdensburgh, N. Y., tho first Sunday in Sept., and at Oswego, N. Y., the two last: also at Binghamton, N. Y., the two first Sundays of Oct., after which he will go West.

J. S. LOVELAND will lecture at Willimantic, Ct , Sept. 18 and 25. Address at 14 Bromfield street, Boston, care of Bela Marsh.

N. FRANK WHITE will lecture through the months of September, October and November in Connecticut, Massachusetts, Rhode Island and Maine. Those places desiring his never heard that any one, considered that sene services can address him through the month of August at "manifestation" as a "lecture" in disap- eternit seymour, Conn. An immediate response is desirable, so nish indivi-

NEWTON, in consequence of a new arrange ment re- Hopedale Home chool. ber, through he AGS, expects to be able hereafter to devote the ishing in the lean of his time to the lecturing field. Calls ad- struction in Science, rt and General Literature with judiessence in the ul at Boston will be duly attended to. He will n, Mass., on Sunday, Sept. 4th. the limitless domain

RDINGE Will lecture in Columbus, Ohio, on So, for aught that and 11th; in Cleveland, Sept. 18th; in of, as your "chronicler" asserts, "deliver- ry, individualization 23d: in St. Louis during October; and Recember. Miss Hardingo returns to ing a discourse upon a passage of Scrip- fearing either the met st in March, 1860. Address 8, Fourth

confusion of tongues, &c." I delivered bear of certain other phat Oswego, Sept. 4th, 11th, 18th, one from a passage exactly the reverse :- "scientists" may direct then amed place, at the times

pure language, that they may all call upon tion" of all such good things as are to preach on Anthe name of the Lord, to serve him with their natures imperishable; assured Boston.

course I tried to show that mere human continually occurring, that individualizedth; Lempreason, as a dry, reflective attribute was spirits "still live" to bless mankind with agether The platform of the hilanthropic Convention, at Buffalo, not a sufficient power to guide the hu- their labors of love, and their elevating in- the sciences from those wo their persons—even metaphysically.

> culty suggested in the article of the Repub- various improvements there, &c.? Why not vocation lican, and others of a kindred nature, have more institutions for the relief of the sick, their root in the futile attempt to measure the blind, &c.? or practical directions for the infinite by a finite rule—the illimitable pretecting the poor gainst the aggressions

Springfield, Aug. 1859.

## REFORM CIRCLES.

We are all more or less familiar with the nature, use and tendencies of circles. We sometimes alternate male and female in the circle, sometimes the males occupy one side of the circles, while the females occupy the other, and are sometimes seated regardless of order; frequently seated thus by influence, and often without. There appears to be but little apparent difference in the manifestation of spirit presence and power, wisdom and affection.

I am speaking of the condition of circles in this section, and believe it to be a correct mosphere, the aqueous vapors which have acview of a great proportion of circles in this cumulated during the summer in this part of Western country. The results are sufficient | the atmosphere begin to condense, the kind to encourage us in their perpetuity; such as of humid cap which envelopes the polar reexhortations to morality, a cultivation of gions extends more and more, and facilitates spirit influence and communion, and the lay- the passage of electricity accumulated in the ing on of hands for the removal of diseases. upper portion of the air. But in this eleva-Those who have the cause at heart, find nothing here to discourage them, but rather claims upon their strongest support.

time very evident, that most of spiritualists were, a kind of semi-transparent mist. These are anxiously looking to these circles for the half-frozen fogs conduct the electricity to the inauguration of some greater work, that surface of the earth, near the pole, and are at feel his rough beard—pretending to be more prominent evils of society, and in the shall more speedily aid in abolition of the the same time illuminated by these currents of

it been "the well-known and worthy ble friends feel an equal or greater interest dense than the remainder, are colored the respondent it referred to by your cor- in the diffusion and propagation of whatever first; and indeed it is very frequent near the mere consistent would have appeared much shall tend to better the condition of man- pole in the winter months, and especially in

> Then where lies the difficulty? If all the air. members of the circle, both mundane and super-mundane, are desirous of introducing the steamer is advertised to leave England earhigher and more glorious unfoldments of the ly in September for Portland, Me., after havradiating from thence shines with an undi- taxed to accommodate the rush of visitors. minished splendor to the ends of all the earth,

At Ann Arbor, Fiday, Saturday and Sunday, Sept ... 23d, 24th and 25th, commencing at 10 o'clock A. M. Not a meeting of queet, bound by arbitrary authority,

Who seek the truth wherever found, On Heathen on Christian ground,"

and to gain it, welcone the frank and carnest utterance DEXTRE DANA will speak at "The Spiritual Age Hall," of the matured thoughts and convictions of any who ligion, Freedom, Spritual existence, and Social order, that are moving the orld more than ever before

Let many meet from far and near, for three days of candid thought and well-ordered free speech, that we may know better how to aid the rule of Wisdom, Justice, and Love; -hae to gain that health of soul and body so needed for he advent of "Pence on Earth and good will among man Come! Orthodox, Hetorodox; Spiritualists and Macrialists.

Able speakers wil be present, and it is confidently hoped the occasion will be of interest and importance. Those from abroadylshing homes during the meeting will call on the Copuittee named below who will see them provided for:

WASHINGTON WEES, ROBERT GLAZIER, DR. KELLOGG. A. WIDENMANN, L. BLSIPHER, G. SPRAGUE.

### SPECIAL AND PERSONAL.

This Institution is designed to combine thorough inclous training of the avsical and moral nature. To secure to the children and yath resorting to it for educational purposes such home and eighborhood influences together with such specific culture's may be promotive of their growth in virtue and true explence, is a sacred aim. Thoroughly Reformatory and Processive in its spirit and character, it must rely mainly up the patronage of those sympathizing with the better tendeles and movements of the age for sup-

The First Term of e Scholastic Year 1859-60 commences on Wednesday, St. 7, and continues Fifteen weeks. For Circulars chaining full information, please address either of the Pacipals, Hopedale, Milford, Mass.

W S. HAYWOOD, AIR B. HAYWOOD, Principals.

Aug. 18, 1858.34.34

First Anniversal of the Philanthropic Con-

man heart into the light of the highest | fluences, and that no instrumentality is like- | their lives to them, or on hist. James Hall, Buffalo, N. lite, and that all mere outward and mate- ly to arrest their labors, nor any philosophy solemn import and instruction and instruction of the following persons, resirial manifestations could not do it, how- be developed of sufficient potency to destroy a course of lectures on Phrenolo Committee of Arrangeogy, &c., &c., or an account of the pro-

It seems clear to my mind, that the diffi- made by inhabitants of the Planets? of the ed; if I qu and monopoly of the rich, &c.?

The field is boundless, and we need the aid of the gods to deliver us from the evils of ignorance, oppression and bigotry. fancy there has been gassing enough for the present, and what we now want is men and women, of bone and sinew, of back bone and vitals, who can stand a little fire, if need be, to accomplish anticipated reforms.

W. H. SMITH.

MARION, O.

CAUSE OF THE AURORA BOREALIS .- M. de la Rive, the celebrated French astronomer, explains the production of the Aurora Borealis in the following manner:

When the sun, having passed into the southern hemisphere, no longer heats our atted region, and especially at this period of the year, the aqueous vapors must most frequently pass into the state of minute particles to ice or snow floating in the air, similar to those While this is the case, it is at the same which give rise to the halos; they form, as it electric discharges. In fact, all observers constantly preceded by a mist, which rises those where there is abundance of vapor in the

THE GREAT EASTERN.-This mammoth

### A NEGRO DISCUSSION ABOUT EGGS.

Geneva, the lovely village on Seneca Lake, furnishes the following specimen of parliamentary ruling :- "In the fairest village of Western New York, the 'culled pussens,' in emulation of their white brethren, formed a Debating Society, for the purpose of improving their minds by the discussion of instructive and entertaining topics. The deliberations of the society were presided over by a venerable member, who performed his duties with the utmost dignity peculiar to his color. The subject for discussion on the occasion of which we write was. Which am de mudder of the chickende hen wot lay de egg, or de hen wot hatches de chick?' The question was warmly debeted, and many reasons pro and con were urged and combatted by the excited disputants. Those in favor of the latter proposition were evidently in the majority, and the president made no attempt to conceal that his sympathies were with the dominant party. At length an intelligent darkey arose from the minority side, and bsgged leave to state a proposition to this effect: 'Spose,' said he, 'dat you set one dozen' duck eggs under a hen, and dey hatch. which am de mudder-de duck or de hen?' This was a poser, was well put, and non-plussed the other side, even staggering the president, who plainly saw the force of the argument, but had committed himself too far to yield without a struggle; so, after cogitating and scratching his wool a few moments, a bright idea struck him. Rising from his chair in all the pride of conscious superiority, he announced: 'Ducks am not before de house; chickens am de question; derefore I rule de ducks out;' and do it he did, to the complete overthrow of his opponents."

### [For the Spiritual Age.] THE WANDERER.

BY TULLY VERNON.

Mist veiled the sun at his setting. The fog came up from the sea; The random rain-drops were wetting The stinted grass on the lea! is not in the in. The wind was fitful and gusty, the language of a Chesky was darkening to jet; copalian, much less as aiming at the been dasty,

ment of a hierarchy; if I use some tones pondency, and potest to see the lie with throats I mes, because the Piedmontese Government substiit is not in forgetfulness of the everlasting bow that | tuted the unification for the unity of Italy; thus spans the storm that evokes them. I place this admitting its division under different rulers. We caveat at the threshold to avoid the necessity of a fatiguing caution in every step beyond it.

What, then, is the present condition of our Unitarian body? Considered numerically, or with reference to social position and moral influenceconsidered relatively to its age and opportunitiesconsidered with reference to any obstacles to its spread in public sentiment, or from external quarters, it is impossible not to concede to it a fair degree of prosperity. There never was less reason for despondency, so far as rivalry with other religious sects could breed it; never less to fear from the arguments, the exclusiveness, or the reproaches of others. Our ministers, churches, charities, public gatherings, manifestations of all sorts, were never so numerous and so popular as at present.

creasing moral vitality, of growing earnestness tional life of the body; with general prosperity, periencing our loss of interest in it, and its consein short, there is despondency, self-questioning and quent languor as a missionary impulse. anxiety. It is a singular, and, to many, perhaps an unaccountable phenomenon.

What is the explanation of it? It will be found in a consideration of I. The particular,

II. The general,

III. The universal, reason, of what, in the course of this discussion, will show itself to be a common suspense of faith.

I. Is it not largely due, in the first place, and agree in asserting that the aurora borealis is denominational work, through the changed aspects from bigotry and superstition, so much more rapidly and successfully carried on by political and democratic life, literature, and the public press, that our vocation in this direction is mostly gone? Doubtless, in the newer parts of the country, there are thousands of small communities where the pocelestial life on Earth, where must fall the ing made a short trial trip. So the expecta- be a great blessing still; but before such wants fearful responsibility of this stagnation and tions of our Portland friends are likely to be could be met by us, they are so sure to be overtaovercome, in a great measure, so that light sources of the Forest City will be seriously ergies upon them. The propagandism of Unitari- most important idea. an ideas is essentially paralyzed by the feeling that they are sowing themselves broadcast, not in selves to view, and are not by the boldest faced

Ere long, a human being Opened that splendid door; He stood a moment, seeing The mother and load she bore.

"For the love of God, give shelter To the wanderer and her child; The blinding rain-drops pelt her, And the wind is flerce and wild. Let pity now be near you, When night and the tempest lower, As you would that God would hear you In your last, your dying hour."

List what that human brother Spake to that bruised reed, That sister, ayes that mother, In the hour of her mighty need. "Go! seek birds of your feather, And herd with them to-night; Nor fear that storm or weather Can harm such as you in your flight."

Back into his stately dwelling He hastily withdrew; The lights from within still gilding The storm-drops as they flew. "Shall I, in my stately palace, 'Mid 'music, mirth and wine," Polson my pleasure's chalice With the breath of such groveling swine?"

Sank down the hapless mother And child upon the stone, By the door of that human brother Whose heart had tarned to stone; With one wild prayer to Jesus The Savier of our race, Who ever in pity sees us, In every clime and place.

If the human brute had daring To gaze out into the night, Where his gorgeous lamps were glaring And flooding the rain with light, He might have seen bright wings flying Around his own door-stone, Where the mother and child were lying, That he thought had long been gone.

Next morning the storm was over, The sky was brilliant and fair; The primrose and the clover Shed sweetness on the air. Th' old man look'd out in the morning To gaze on his beautiful lands; And saw, his door-stone adorning, The work of his own red hands.

The mother and child were lying On the stone, before the door, Just as they lay when dying, And the angels upward bore Their souls to him who gave them, To rest with him above; And he, who died to save them, Sheltor'd them in his love.

Shall we curse, with bitter curses,

The west ale proud, ton became imperativeneses fused the programme of the raised? refused and refuted the programme of modern Orthodoxy, because a degenerate Trinitarianism had substituted the unification for the Unity of

God. The Church Universal will, in due time,

bless us for this service to the common cause. No view of ecclesiastical history is respectable which allows much place to self-will in the origin of considerable sects and heresies, still less in the grander movements of the Church. There is a providential necessity in the rise, progress, conflict and confluence of all religious bodies. Asour Savior's robe was parted among his enemies, so his truth is divided among his friends. Sects are complemental of each other, and none of them are anything more than relatively right. To speak of Unitarianism independently of Trinitarianism, And yet, spite of increasing numbers and in- conveys no correct, and no valuable ideas; and the purely denominational theology of our body and activity, of larger acceptance and easier ad- has no worth in the decline of the errors or extravvance, there is an undeniable chill in the mission- agancies it was born to balance or compensate. It ary zeal, an undeniable apathy in the denomina- is for this particular reason that we are now ex-

II. But, in the second place, to come to the general reason. There is a broader view to be taken of the general cause of the pausing posture and self-distrust of our Body. Since, we began our career, a fact of decisive influence upon our destiny has unexpectedly disclosed itself. The underlying principles and sentiments of the Unitarian body have turned out to be the charateristic ideas and tendencies of the religious epoch we live in. particularly, to the fact, that our missionary and is good or bad in our spirit and direction, was la-Protestantism produced us, not we it. Whatever of the theological world—the decay of intolerance, tent in the whole product of that world-movement. tent in the Reformation, and is fast becoming pathe softening of the current creed of Christendom, The peculiar identification of Protestant tendencies gious duty—has lost much of its urgency and point? ly historical; the tendencies themselves are the great fact. Thus no criticism of Unitarianism is radical which is not also a criticism of Protestantism; nor is it possible to understand our position and prospects, without considering from a high point of view the general drift of Protestantism itself. Our eddy or current is to be explained onlemic instructions of the Unitarian pioneers would by by a survey of the main current, drought or freshet, only by an examination of the common water-shed. If I say, then, that our pause as a icertia. I am fully aware that in many cir-Eastern in this country will no doubt create a country, the age, and the Church—that we inmakes on awaking to the full consciousness of her cles, these difficulties have been mot and wide spread curiosity to see her, and the residence of wasting our en-

These tendencies have only recently cleared themthat they are sound, but the essential religious thought of without some concern. Yet it is best to look them less of the spiritual essence in the universe than to thousands of spiritualists, who increasing our ministers and our churches is very what they are, and rely upon God and the truth much due to the conviction that many ministers to deliver us from evil at their hands. Permit me,